





FOR METHODIST FAMILIES / FEBRUARY 1966

In this issue: Hospitals on Medical Frontiers / Crusade in Counseling / Helping Troubled Children

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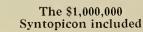
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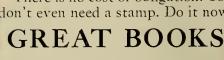
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For Methodist Families / February 1966



Portrait of an Egyptian doctor, about 2500 B.C.

After-Hour Jottings . . . Long before we had completed this month's color feature, New Frontiers in Healing [pages 32-40], we were amazed at the progress medicine has made since our family doctor used a spoonful of table sugar and coal oil to cure our sore throat. An immediate, unbelievably rapid cure that was! But we hasten to caution one and all that the remedy is not recommended today, because kerosene now contains a harmful ingredient, or so we have been told.

Anyway, this month's color pages give a glimpse of modern medicine's reality and promise; a hint, at best, of what Methodist-related hospitals are doing to keep pace with the jet-like advances of 20thcentury science.

The young woman in this month's cover picture is not being cured-she's being rehabilitated, learning to walk again at Hadley Memorial Hospital and Rehabilitation Center, Hays, Kans. Judy Andrews, 17, who suffered a broken back, is one of many being restored to useful (Continued on page 2)

IN THIS ISSUE

- Where the Action Is . . . Or Should Be
- 14 The Crusade in Counseling By Robert L. Gildea
- 18 Open Your Heart to Enthusiasm

By Muriel Anderson

- 20 Rebuilding a Battered Neighborhood People Called Methodists
- 24 As the Twig Is Bent By Harry C. Archer
- 27 The Hydrangea Hat By Grace Baker West
- 28 The Race-Relations Sunday That Wasn't By Tom H. Matheny
- The Girl and the Statue 30 By Ernestine C. Cofield
- 31 This Is My Country Alma L. Wingood
- 32 New Frontiers in Healing Color Pictorial
- Faith, Reason, and the Open Mind 41 Powwow By Betty Mahaffey and Charles A. Inge
- 44 New World By Beulah M. McCaleb
- An Ounce of Prevention By Marie W. Clark 45
- By Claudine Keinonen 47 **Impervious**
- The Day Our Church Burned By C. Richard Shanor 48
- By Henry C. Beatty 52 Miracle Stuff
- Church Week Invades the Twin Ports 60

By Newman Cryer

FEATURES / DEPARTMENTS

Page 2 Illustration Credits / 3 Church in Action / 10 TV This Month / 50 Teens Together / 54 Browsing in Fiction / 55 Looks at New Books / 56 Your Faith and Your Church / 66 Small Fry / 68 Letters.

TOGETHER-the Midmonth Magazine for Methodist Families

Vol. X. No. 2. Copyright @ 1966, The Methodist Publishing House Editorial Office: Box 423, Park Ridge, III. 6006B. Phone (Area 312) 299-4411.

Business, Subscription, and Advertising Offices: 201 Eighth Avenue, S., Nashville, Tenn. 37203. Phone (Area 615) CHapel 2-1621.

TOGETHER is published monthly by The Methodist Publishing House at 201 Eighth Ave., South, Nashville, Tenn. 37203, where second-class postage has been paid. Subscription: \$5 a year in advance, single copy 50¢. Together Church Plan subscriptions through Methodist churches are \$2.52 per year, cash in advance, or 63¢ per quarter, billed quarterly. Change of Address: Five weeks advance notice is required. Send old and new addresses and label from current issue to Subscription Office. Advertising: For rates, write to the Advertising Office. Manuscripts: Authors should enclose postage for return and address all editorial correspondence to the Editorial Office.

dress all editorial correspondence to the Editorial Office.

TOGETHER continues the CHRISTIAN ADVOCATE which was founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the METHODIST PERIODICAL INDEX.

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JOTTINGS / (Continued from page 1-C)

lives at an institution you might expect to find in a great metropolitan center, but hardly in the comparatively small town of some 12,000 Kansans.

"Old Mr. Hadley was quite a guy," a taxicab driver told our photographer when he arrived in Hays to take this month's cover picture. "Mr. Hadley struck it rich when oil was discovered on his land back in the '30s."

Hadley Memorial Hospital, which actually had its beginning in the old Methodist Church at Hays, serves a vast rural area in the western part of the state. It flourishes today because Mark Hadley and his sisters, Dolly and Lilly, wanted to pay their "debt to the Lord" with generous gifts of money and property.

Speaking of hospitals and medical research . . . this month's color pages were printed before we read that scientists are on the trail of a new drug that may improve memory. (Apparently they've already done this with rats in the laboratory.) This will be good news to politicians and preachers, Methodist preachers in particular. Since most are assigned to new churches every few years, many have had to devise memory tricks to connect names and faces. The secret is the well-known method of association, but this usually reliable one has its pitfalls.

"Knowing my parishioners' names—all of them, even the little ones—delights me," says the Rev. Henry C. Beatty, our guest this month in Open Pulpit [see





Mr. Beatty

Col. Archer

Miracle Stuff, page 52]. "So when I met a Mrs. Peach at our church, a feeling of confidence about retaining her name possessed me.

"When Mrs. Peach and I met by surprise a few weeks later, I am reported to have said: 'Oh, yes! I know you. You're Mrs. Orchard!' "

A little more difficult to smooth out. perhaps, was the dilemma experienced by the Rev. C. Richard Shanor, a minister of education, who wrote *The Day Our Church Burned* [page 48].

On taking a new appointment, Mr. Shanor met the chairman of the official board, a youthful, vigorous, dark-haired man.

"Soon afterward I met a gracious whitehaired woman with the same name," he tells us. "'Oh,' I asked with friendly enthusiasm, 'are you Mr. Blank's mother?"

"'No,' she replied icily, 'I'm his wife.'"
Since then, Mr. Shanor has taken refuge
behind an impregnable safeguard. "Now
when I meet persons with similar names

in new churches, I always ask simply, 'Are you related?'"

The story behind a story . . . often is longer than the story itself, as is the case of *The Hydrangea Hat* on page 27. The author, Mrs. Grace Baker West, is a minister's wife, and a compulsive hatmaker—or was until a hilarious if somewhat traumatic experience began to limit the public display of her imaginative handiwork.

"When we were in Port Arthur, Texas, I made a new hat for every occasion, sometimes just for the fun of making one. I wore these hats in season and out of season. It was nothing for my husband to come home to find me cooking lunch with a hat on my head . . ."

Our own associate editor, Helen Johnson, tells us she once made a hat with three live roses on it, and wore it on a trip to a fertilizer factory, something she has not lived down. But back to what happened to Mrs. West in Port Arthur after her husband had been there five years:

"All this time, unknown to me, the organist's husband had been taking movies of me coming down the steps on Sunday morning. He had spliced the pictures together with the result that it looked as though I had changed hats for every step I took—and the steps of that church are the tallest in the conference.

"Although I enjoyed the joke and the film, titled Mrs. West's Hats!, I learned a sober truth. The church service is no place to parade a new hat every Sunday morning!"

Among our contributors . . . When he wrote As the Twig Is Bent [page 24], Col. Harry C. Archer was in command of U.S. port activities in Korea. Now he is stationed in San Francisco, A former newspaper reporter, he has 24 years service as a regular Army colonel . . . Marie Wynne Clark, author of An Ounce of Prevention, is unbelievably busy with her civic, church, school, and home activities-but has found time to write and sell more than 50 magazine articles and short stories in recent years . . . Robert L. Gildea [see The Crusade in Counseling, page 14] is director of public relations and communications of the Indiana Area of The Methodist Church, Indianapolis . . . Muriel Anderson, author of Open Your Heart to Enthusiasm [page 18], lives in Milwaukee, Wis. One of our favorite TOGETHER articles is her The Gentle Art of Caring which appeared in the September, 1962, -YOUR EDITORS

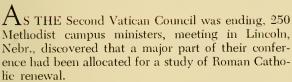
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Cover—George P. Miller • Page 3—RNS • 30—Harold Helfer • 32—Erv Miller • 34 L. —William B. Witsell; R.—A. B. Anderson • 36 Bot. L.—Methodist Hospital, Houston, Texas; Bot. R.—Charles T. Higgins • 39 Bot. R.—H. Robert Case • 45—The Rev. Donald S. Stacev • 55—Leonard Lee Rue • 14-20-21-22-23-33-35-36 Top-37-38-39 Top-Bot. L.-40-41-56-60-61-62-63-64—George P. Miller.

The Church in Action

The Vatican Council:

A Bench Mark for Protestants, Too



Soon after the sessions began, a young college pastor got up during a question period, admitted he was not interested in what had been going on in Rome, and asked, in effect, "What's it to me?"

He did not get a concise answer from the Catholic priest and the Lutheran theologian who had been invited by Methodist leaders to conduct the discussions, but their message over the course of several days added up to this: "Plenty, brother!"

Reformation—Roman Style: In the three-year history of the council, which came to a close December 8, 1965, the 2,300 Roman Catholic bishops turned significant parts of church policy and practice upside down in what Methodist theologian Albert C. Outler calls "Reformation—Roman Style."

Catholic worshipers suddenly have found themselves singing, of all things, Martin Luther's A Mighty Fortress Is Our God, as worship services have stepped up emphasis on preaching and congregational participation. After one parish priest had explained the changes in worship designated by the council, a convert was heard to wail, "It'll be like being a Protestant again!"

Despite some blurring of outward differences, however, no one who has read Vatican Council proceedings even casually would presume to think Catholics are rushing headlong to become Protestants.

And the average run-of-the-pew Protestant, reading the council proceedings, boggles over much of the debate. For example, after three years of wrangling, writing, and rewriting, the Council approved a document, *On the Non-Christian Religions*, which says in part: "What happened to Christ in his passion cannot be attributed to the Jewish people as a whole



Protestant observer-delegates to Vatican II joined Pope Paul VI and Roman bishops in a historic prayer service as the council neared its end.

at that time, nor to the Jews of today. . . . The Jews should never be presented as rejected by God, or accursed, as if this follows from anything in the Holy Scriptures."

The long-awaited religious liberty declaration lost impact when a last-minute change in wording reaffirmed Roman Catholicism as the one true faith. However, the progressive majority ("the world awaits from us a clear-cut declaration of complete religious liberty for all") did overwhelm the conservative bishops ("if religious liberty were defended too much, this would weaken theology") to declare that all men have the right to believe and worship according to their consciences.

While theologians make solemn pronouncements about the historic importance of these actions, Mr. Average Protestant usually manages to contain his enthusiasm. He may wonder, for example, how the Roman Catholic Church could have taken so many centuries to say such things. At the same time, however, he may conveniently forget that Protestants have not been blissfully free of religious narrowness and bigotry.

The pace of Roman renewal has been wryly described by Catholics, too. Father John B. Sheerin of New York commented that the religious liberty document "brings us up-to-date with Roger Williams."

Successes and Failures: It will take decades to assess the long-term importance of Vatican Council II, of course, but its immediate impact is very real. Besides defending religious liberty and denouncing anti-Semitism, the council gave increased emphasis to the role of the laity and stressed the role of the church as the servant of mankind. And it had friendly words for others of the world's major religions.

One of the council's primary actions was in perfecting the doctrine of collegiality, whereby Roman bishops are given an increased role in helping to lead their church. In fact, some observers theorize that Pope John XXIII originally called Vatican II to break the power of the Curia, the pontiff's administrative staff. Bureaucratic and conservative, it seems to fit former President Harry Truman's classic statement about his executive branch: "I give an order—and nothing happens."

The council also recorded some failures. For example, it seemed on the verge of discussing the possibility of married clergy until Pope Paul instructed it not to. He also stifled debate about the most pressing of all questions for millions of Catholic families—birth control. Instead, the Pope assigned a special commission to study the problem.

A Protestant Reaction: Swiss theologian Karl Barth, writing while the council still was in session, staked out some thinking territory for Protestants. We should direct our attention, he said, to a movement of renewal within the Roman Church, and the implications that has for the rest of Christianity:

ity:

"Certainly, we are not asked whether we could, should, or would wish to become 'Catholic,' but we are asked whether, in view of the spiritual motion that is taking place there, something has been set in motion—or not set in motion!—on our side . . . How would things look if Rome (without ceasing to be Rome) were one day simply to overtake us and place us in the shadows, so far as the renewing of the church through the Word and Spirit of the Gospel is concerned?"

Barth suggests that if the Protestant churches fail at their own task of renewal, they may one day discover "that the last are first and the first are last, that the voice of the Good Shepherd should find a clearer echo over there than among us.

". . . it could very well be possible that we others might find more to learn from the Roman Church than Rome for its part would have to learn from us, as we still assume with undue self-satisfaction."

Professor Barth concludes with this thought: "Renewal means repentance. And repentance means turning about: not the turning of those others, but one's own turning. Is not the problem posed for the World Council of Churches by the Roman council one of repentance and so of renewal of our churches . . . ?" 1

The Rev. Joseph W. Mathews, Methodist dean of Chicago's Ecumenical Institute, came back from observing the fourth session of the Vatican Council to predict that, within a dozen years, The Methodist Church will have to decide whether to accept or reject the renewal movement growing within it. If renewal is rejected, he believes the institutional church will wither.

With or without Methodism, he notes that "1,000 years is but a day in the sight of the Lord," and predicts that the eventual shape of the Christian church will be altogether different from either Protestantism or Catholicism as we know them. Meanwhile, he says, "the time for dialogue is past. Now is the time for missional action together."

A New Climate: Calls for co-operation with Catholics as well as with other Christians are frequently heard today.

Among the points being hammered at by both Protestant and Catholic theologians is that Christians must wake up to their dilemma. The peoples of the world, most of whom are not Christian, can be expected either to ignore or to be derisive about a Christianity broken into carping segments.

The Vatican Council, with its historic invitation to observers from other branches of Christianity, opened a new era of co-operation and is being followed up by talks between representatives of the Vatican and the World Council of Churches. Supporters of this new spirit say that if Christians can stop stepping on each other's toes and instead direct all their energies to feeding the world's hungry, in body and spirit, we will have gone a long way toward fulfilling Christian imperatives.

The climate has changed more radically than anyone dared hope even a decade ago. Dr. Albert C. Outler, one of the official Methodist observers at the council, tells in the *Christian Advocate* of being stopped by a priest in St. Peter's Square.

"He spoke no English and my elementary Italian faltered before his excited comments. . . . It was a frustrating failure of communication at the level of clear ideas, but we both quickly recognized that somehow a wall of partition between our hearts had been toppled and we suddenly found ourselves repeating the chorus of the only Latin hymn we both knew—'Christ conquers, Christ reigns, Christ is truly Lord!'

"Then he disappeared into the crowd, leaving me mildly astonished and deeply moved by this small Pentocost in such an unlikely place. A case-hardened ecumaniac like me knows better than most how much more there is to the enterprise of Christian unity than emotional outbursts between perfect strangers on special occasions.

"But as an unexpected sign of what

Vatican II has done to change the climate in the Christian community, such encounters cannot merely be shrugged off. Nor does it do any harm to notice that in this instance, as in so many others, the initiative came from 'the other side.'

Favor Campus Ecumenicity

In a move triggered by the proposed union of The Methodist and Evangelical United Brethren Churches, Methodist campus ministers have voted to "seek organic relationship" with the new, interdenominational National Campus Ministry Association (NCMA).

A report adopted by Methodism's Association of College and University Ministers (ACUM), meeting in December at Lincoln, Nebr., recommends "the continued existence of the ACUM within the NCMA in order that issues of importance to Methodism may be dealt with directly."

EUB campus ministers are affiliated with the NCMA, and its student work is committed to the United Campus Christian Fellowship, while Methodists work through the ACUM and the Methodist Student Movement.

The staff of the Department of College and University Religious Life of the Methodist Board of Education released an ecumenical statement at the ACUM meeting, in which it noted:

"Already, many local units of the MSM are participating fully in ecumenical ministries to the university, and at the national level discussions are occurring across denominational lines between student leaders and between staff personnel. These latter conversations are resulting in new patterns of co-operation, particularly with the United Campus Christian Fellowship."

The Association of Wesley Foundations, also meeting in Lincoln, voted \$1,000 for *motive*, magazine of the Methodist Student Movement. The ACUM adopted two resolutions strongly backing *motive*, often under fire in its 25-year history for use of controversial articles and art.

Elected as the ACUM president for the next two years was Dr. Eugene Ransom, Wesley Foundation director at the University of Michigan.

'Methodism Belongs in City'

How can The Methodist Church minister with redemptive relevance and saving power in the New America?

Methodist bishops have posed this question in an official "call" to an urban conference, concisely analyzing urban America's stark challenge to the church. A related statement points up Methodism's traditional ministry to the city masses.

About 1,800 persons are expected

¹ Carl Barth quotes from The Ecumenical Review, July, 1963, Copyright by the World Council of Churches, Geneva, Switzerland, Used by permission.—Editors



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to attend the Fourth National Methodist Convocation on Urban Life in America, scheduled February 15-17, at the Conrad Hilton Hotel in Chicago.

The call stresses the vanishing America of small towns and countryside, where most men were selfcmployed or worked for people who knew them by name, and of families remaining for generations in one community, where they felt a sense of belonging.

The new America, say the bishops, is "a crowded, jostling urbanism, a technological, depersonalized society of transiency and secularism, where God is a casual option. . . . This is a land of divergent and merging cultural patterns, of different religions and contradictory moral values. It is a people burdened under loneliness, anxiety, and despair; restless in search of security, meaning, salvation! . . .

"Can Methodism be transplanted from its waning base to this new society? Will it survive the transition? And surviving, will it thrive with its former vigor and abundance?"

The Council of Bishops' historical paper points out that Methodism was born in the city. The Oxford students who first were nicknamed "Methodists" visited jails, prisons, and helped London's needy. John Wesley's heartwarming experience was in a city meeting. Methodism in America began in Baltimore, New York, and Philadelphia. The denomination developed ministries to serve immigrant multitudes from Europe and the Orient. Community centers, neighborhood houses, city missionary societies, and Goodwill Industries have helped to offset poverty resulting from the industrial development of mighty urban centers.

"Methodism," the bishops summed up, "belongs in the city."

Champion Racial Justice

Michigan's 300,000 Methodists have been urged to become active champions of racial justice in local-church activities, and through participation in secular civil rights organizations and programs.

A Program for Action, drafted by 98 lay and clergy leaders summoned by Bishop Dwight E. Loder of the Michigan Area, calls on Michigan Methodists to take every opportunity to work for integrated housing, equal employment opportunities, and community organization of the poor.

Members were asked to join in "peaceful demonstrations" for racial justice and to familiarize themselves with such groups as the Congress of Racial Equality and the Student Non-Violent Co-ordinating Committee so they "might bear witness to the brotherhood of man as they actively participate in such organizations."

Leaders urged local churches to place "positive declarations of welcome to persons of all races" on outdoor bulletin boards, letterheads, and in statements to the community.

Specialized training for ministers working in racially changing neighborhoods and the crossing of racial lines in the appointment of ministers were encouraged.

Leaders also urged co-operation and joint planning with Negro Methodists and "more extended interracial experiences" so that stereotypes may be replaced by firsthand experiences with persons of other races.

'Death of God' Furor

Some churchmen consider it a tempest in a theological teapot, but controversy still boils around a professor at Methodist-related Emory University, in Atlanta, Ga., after *Time* newsmagazine called him one of the leading advocates of a "death of God" theology.

Under fire is Dr. Thomas J. J. Altizer, 38, an Episcopal layman who is a professor of religion at Emory. In a nutshell, Dr. Altizer says that God created the world and ruled over past history, but that both that world and its God now are dead. Christians, he contends, must accept God's death and get on with their faith in Christ, expressed in words and concepts which today's world can understand.

Certain Emory officials were more than miffed that Dr. Altizer was in the national spotlight just as a \$25 million building fund campaign was launched. As the controversy flared, a display ad appeared in an Atlanta newspaper urging Emory alumni not to donate to the fund drive.

William R. Bowdoin, Atlanta banker who heads the building campaign, said the professor was "just one of those individuals who wants to exercise his freedom of expression with no sense of responsibility . . . I wish he'd leave and leave promptly." Another Emory trustee asserted Dr. Altizer was "fouling his own nest."

Retired Bishop Arthur J. Moore of Atlanta agreed, saying there is no place in a college based on Methodist principles for a man who "denies the basic tenets of that faith."

A more blistering criticism came from Los Angeles Bishop Gerald Kennedy. He said the "death of God" theologians ought to be ashamed to take salaries from Christian institutions, suggested they might need to return to college for a course in "bonehead English," and prescribed "psychiatric treatment" if they were trying to start a new school of thought simply to attract attention.

But Dean William R. Cannon, of Emory's Candler School of Theology,

a report to thoughtful laymen...



Do I Subtract from My Minister's Effectiveness?

"I'll be in on Tuesday—at 2 o'clock." You wouldn't say this to a doctor, lawyer or dentist. You would request time at his convenience.

Sometimes we forget that our minister is a busy man.

We feel free to fill his days, call him out evenings, arrange his weekends. We excuse ourselves by saying, "After all, that's his job." And, we may even be slightly resentful if some other member of the congregation has spoken first for what we consider to be "our" time.

A minister, like other professional people, needs time for himself to study, plan, and prepare. He must prepare himself physically, mentally, spiritually. As a family man, he must be with his family—even if only for a little while to rest and relax.

So, think twice before you subtract from his effectiveness by piling on more administrative work or by asking him to less-than urgent meetings. Grant him this consideration and he will teach and preach, administer and advise, to the best of his ability.



MINISTERS LIFE

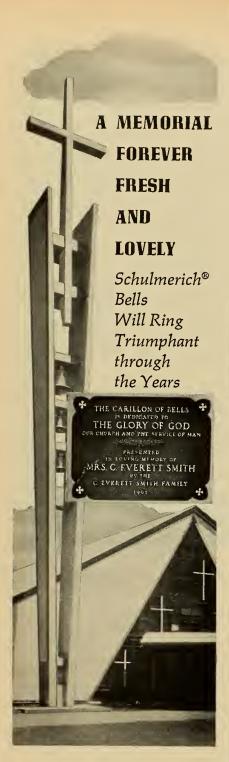
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The basis for this message is a recent Ministers Life coast-to-coast survey. It highlights the reactions of ministers of all denominations in all sizes of churches. To the vast majority, counseling, youth work, parish or-ganizations, church services, did not constitute a problem. But "extra curricular" requests proved to be great time con-

sumers—as did administration duties and work on church finances. Almost half felt that they had too little time for study and prayer; a third said they could not take time for vacations; while almost two-thirds indicated a lack of time for any leisure activities.

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defended academic freedom after making it clear that "God is not dead at Emory" and explaining that Dr. Altizer does not teach at Candler, and is neither a Methodist, nor a clergyman, nor a "theologian in the technical sense." Faculty members must be permitted to think freely and engage in creative scholarship, insisted Dean Cannon. "We run great risks in this," he said, "but the gains far outweigh the risks."

Dr. Altizer's faculty post seems secure since he has tenure. Moreover, Dr. Sanford S. Atwood, Emory president, stated in the heat of the furor that Dr. Altizer "is a professor who feels he has an idea worth discussing. He has a right to do so."

Reaffirm 'Living God'

Though sidestepping direct reference to the "death of God" debate [sec story above], the Methodist Council of Bishops made clear their position on the subject in their autumn meeting at Seattle, Wash.

In their message on faith, the bishops stated:

"In a day of confused religious philosophies, some of them purporting to be Christian, it seems urgent to reaffirm our abiding faith in the living God who is the father of our Lord Jesus Christ, who moves purposefully in human history, and before whom each of his children has inescapable

In another statement, the council voiced opposition to the use of public funds to support church-related elementary and secondary schools and called on Methodists "to resist in every legitimate way" the allocation of public funds for such.

moral and spiritual responsibility.'

The bishops expressed concern "lest, under the guise of 'child benefits,'" increasing public monies be diverted to private education with the eventual result that public-school service be seriously impaired.

In a document on reconciliation, the council asserted that recent progress in the field of human relations must go further than "obedience to law" and "recognition of human rights."

In other actions, the episcopal leaders announced that five amendments to the Methodist Constitution had been adopted by annual conferences. The only one meeting any serious opposition provides that all six jurisdictional conferences in the United States meet simultaneously. The bishops set July 10-14, 1968, as the date for the next jurisdictional sessions.

Educators Face 'New Day'

"Life and its setting: the meaning and experience of existence" was very much in the minds of 1,300 delegates to the biennial Methodist Conference on Christian Education as news came that Dr. Carl Michalson's key address on that subject would not be delivered.

The Drew University theological professor was among 58 persons killed in a jetliner crash near Cincinnati, Ohio, site of the November meeting.

Dr. Paul Maves, a Drew colleague of Dr. Michalson, summed up the conference task in the conglomerate title of three best-selling books—Tangled World, The Secular City, and The Comfortable Pew—which he said described the revolt of almost everybody.

The most crucial task facing Christian educators, said Dr. Harvey Potthoff of Iliff School of Theology, Denver, is talking about God in ways that make sense to thoughtful, concerned men.

There is little appeal, pointed out Dr. Potthoff, in "the idea of God as a big X, to fill in the empty places of our explanations, or the idea of God as an external miracle worker who occasionally breaks into the course of events, or of a God who is a single big push from the outside . . . a one-planet deity."

Discussing the future of the local church, Dr. Harold Bosley, pastor of New York's Christ Church, Methodist. said that "should the local church dis-

New Congregations

The church is often seen to flourish in adversity. In church extension, for example, more new congregations are being formed in the racially stormy deep South than any other section of the country. Here are some infant Methodist congregations constituted in 1965, listed with charter date, organizing pastor, and membership.

Memphis, Tenn.—St. Timothy Methodist Church, June 27. Morton F. Waller; 50 members.

Hudson, Ohio—Hudson Methodist Church, July 1. Edwin D. Alunzas; 75 members.

Florissant, Mo.—Saint Andrew Methododist Church, July 4. G. Robert Hudspeth; 41 members.

Hot Springs, Ark.—St. Philip's Methodist Church, July 18. Norman C. Carter; 15 members.

Athens, Ala.—Friendship Methodist Church, July 23. Samuel Jefferson Bayne; 90 members.

Irving, Texas—Northgate Methodist Church, August 22. Don T. Shaw; 81 members.

Centerville, Ga.—First Methodist Church, September 19. Thomas E. Elder; 70 members.

Americus, Ga.—Morningside Methodist Church, September 26. Homer E. Grimes; 63 members.

New Methodist congregations should be reported directly to the Rev. Charles D. Whittle, Board of Evangelism, 1908 Grand Ave., Nashville, Tenn. 37203.



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appear, the church on earth would disappear." But Dr. D. Elton Trueblood, noted Quaker educator, declared that the church's days of "easy prosperity" are clearly over.

Another conference speaker, Dr. William F. Case, dean of St. Paul School of Theology Methodist, deplored the tendency for churchmen. "like physical fitness faddists, to pay more attention to building up the body than to the reason for the body.'

A feature of the conference was a program on the Methodist Board of Education's New Day resolution, which recommends a minimum goal of 100 hours of "high standard" class study annually by members of Methodist church schools.

Cuban Freedom Lift

Church agencies made emergency plans late in 1965 to help receive and resettle 3,000 to 4,000 Cuban refugees expected to be airlifted to Miami each month as Fidel Castro opened the gates for Cubans to emigrate to the United States.

Off-again, on-again negotiations for a "safe and orderly exodus" firmed up when Castro accepted an offer made by President Johnson as he signed a new immigration law at the Statue of Liberty.

Dr. Gaither P. Warfield, of the Methodist Committee for Overseas Relief expressed confidence that refugee needs not covered by the federal government will be met through interdenominational programs. MCOR support is channeled through Church World Service, an agency of the National Council of Churches.

The Rev. Michael Pszyk, a Methodist minister who has worked with Cuban refugees almost since the first wave in 1959 and now is with Church World Service in Miami, reported that job offers from across the country flooded in after the evacuation was approved by the two governments. Local churches, he said, have offered to sponsor more refugees than need resettlement at the present.

Since the exodus may eventually involve 400,000 Cubans, however, Methodists have been asked to support relief efforts through MCOR with cash gifts, and to stand by with offers to resettle refugees in states beyond Florida.

Top priority in the freedom airlift is being given to reuniting separated families. By December, a list had been compiled of almost 175,000 relatives of Cubans now living in the U.S. The airlift is operating two flights daily, five days a week, over the 200mile "escape" route. At this rate, two years or more will be needed to transport all the Cubans seeking to flee Castroism.

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KOMULUS and Remus were nurtured by wolves, and the result was Rome. Today our children are nurtured by TV-and no one knows what the result will be.

The average child spends one sixth of his waking hours watching TV. He spends more time before the TV set than before his teacher. If he sticks fairly close to the average in viewing time, he normally suffers no physical ill effects.

But the experts do not agree about the emotional effects of TV upon children. The Dodd Subcommittee of the U.S. Senate reported several years ago that "the excessive amount of televised crime, violence, and brutality can and does contribute to the development of attitudes in many young people that pave the way for delinquent behavior."

Television in the Lives of Our Children (Stanford University Press, \$6), the excellent study by a Stanford team headed by Dr. Wilbur L. Schramm, points out that seemingly innocent programs may cause more upset than overtly violent ones. This is the case if, for instance, some character or animal with whom a child identifies is threatened or harmed. The study emphasizes that a child's TV viewing is conditioned by his home and friends. If he comes to television full of aggression because of home environment, he is likely to seek and remember the violent content of TV.

Parents, the study notes, "have it in their power to make a significant contribution to the healthfulness of a child's use of television by giving him a warm and loving home, and by helping him to normal and satisfying friendships with children his own age."

We may not be able to control what television does to our children, but we can decide what our children will do with television. All sets come equipped with channel selector dials, and with "off" buttons. TV is not acceptable as an indiscriminate baby-sitter.

Robert Keeshan, better known to millions as Captain Kangaroo, places the blame for the low level of children's programming on parents. Without their guidance, he feels, a child often will choose a sadistic cartoon over a first-class show that would educate as well as entertain him.

In order to decide what is good, however, the average parent needs help. That is what is attempted by the National Association for Better Radio and Television whose curious acronym is NAFBRAT. The association has just published this year's edition of Television for the Family, a booklet with evaluations of current shows plus lists of series recommended and not recommended for children. In addition, the booklet carries a table of standards for program evaluation to help you reach your own conclusions.

Let me urge you to send \$1 for the booklet-or, better yet, send \$2.50 which will bring you both the booklet and NAFBRAT's quarterly newsletter on current TV. Send to NAFBRAT, 372 North Western Avenue, Los Angeles, Calif. 90004.

Because of the attempt to appeal to a large number of children in the evening viewing audience, much of this year's TV is too banal for adults. The following, coming up this month, ought to prove more satisfying.

January 21, 7:30-9:30 p.m., EST, on NBC—Peter Pan, a rerun of the Mary Martin favorite.

January 23 and 30, 4:30-5:30 p.m., EST, on CBS—Ages of Man, Sir John Gielgud's one-man Shakespearcan program, broadcast in two parts as one-hour specials.

January 23, 10-11 p.m., EST, on NBC-Is Anybody Honest? The first of NBC's sorties into the "testing" specials inaugurated by CBS with the National Driver's Test.

February 11, 7:30-8:30 p.m., EST, on CBS—National Geographic special, Voyage of the Brigantine Yankee, on its round-theworld cruise.

February 14, 9-10 p.m., EST, on NBC-Mary Martin's world tour with Hello Dolly.

COSMOS Ponders Structure

Four alternative patterns of worldwide organization were developed and discussed by the Commission on the Structure of Methodism Overseas (COSMOS) in its recent meeting.

A major overhaul is being considered because, while Methodism is geographically a worldwide church with units in some 40 countries, it is structurally an American church with overseas appendages [for elaboration, see A World Structure for a World Mission, November, 1965, page 23].

COSMOS is likely to present some version of the following alternatives to 1968 General Conference in Dal-

 Keep the present basic Methodist structure, but modify and adapt it to meet emerging needs. Several overseas members of COSMOS, however, insist that the mere "patching up" of the present Central Conference structure would be unsatisfactory.

• Encourage Methodist units outside the United States to become autonomous churches, looking probably toward merger with other denominations to form united churches in their own nations.

• Create a truly international Methodist Church with a balance of responsibility, authority, and participation. A plan for such a church has been drawn, involving a world General Conference with near equal representation from the U.S. and overseas. It proposes several regional conferences, including one in the U.S., where Methodists would deal mainly with matters relevant to that region.

 Organize a world conference or fellowship of Methodist Churches, each of which would be autonomous.

COSMOS is inviting about 250 churchmen to attend an international work-study conference next fall, to help crystallize thinking on the possible new Methodist structure.

Oppose Rhodesian Declaration

The unilateral declaration of independence from Great Britain by Rhodesia's white minority has been deplored by a Methodist Board of Missions executive as "tragic" and "totally irresponsible" for a government which claims to embody Christian standards.

Dr. Tracey K. Jones, of the board's World Division, said the Methodist Conference in Rhodesia has stood clearly behind the aspirations of the 4 million Africans for their full rights

over the past four years.

In Kitwe, Zambia, Bishop Ralph E. Dodge said that so long as the "illegal regime" of Premier Ian D. Smith in Rhodesia was trying to assume power, Methodists were "under no moral obligation to carry out its orders.'

Bishop Dodge recently took over

episcopal duties in the Geneva (Switzcrland) Area following the death of Bishop Ferdinand Sigg. Nearly 30 years in Africa, Bishop Dodge was ordered to leave Rhodesia as "an undesirable immigrant" following a 1964 radio interview in which he criticized Rhodesia for practicing racialism, segregation, and apartheid.

Before departure for Europe, Bishop Dodge called on his co-religionists in Rhodesia to "stand for what is reasonable, just, and right irrespective of

the personal sacrifice.

Methodist work in Rhodesia began in 1897 and now includes 31,000 African members in 200 congregations, and about 100 missionariesmostly Americans—assigned to mission stations.

Evangelism in Transition

There is no church renewal which does not speak to a world in revolu-

So affirmed the Methodist Council of Evangelism, an auxiliary of the degeneral evangelism nomination's board, at its late 1965 annual meeting in Miami Beach, Fla.

While conceding that "the church, at times, finds itself running to catch up with secular groups it is supposed

CENTURY CLUB

TOGETHER welcomes to its Century Club this month fourteen more Methodists who have observed their 100th birthdays. They are:

Mrs. Alma Abernathy, 100,

Connersville, Ind. Mrs. Blanche G. Eubanks, 100, Monroe, N.C. Mrs. Phillis Moore, 100, Kos-

ciusko, Miss. Mrs. Catherine Nethaway, 100,

Gallupville, N.Y

Mrs. Jeanie Rikard, 100, Lees-ville, S.C. Frank Weiss, 100, Tunkhan-

Mrs. Mazie M. Fry, 100, Phil-

lipsburg, N.J.
Mrs. Louise Goldsworthy, 100,
Pacific Grove, Calif.
Mrs. Eva Miller Morris, 102,

Morgantown, W.Va. Dr. Claude C. Douglas, 100, Los

Herbert A. Gross, 100, Salem,

Miss Clara Finney, 100, Salem,

Ohio. Mrs. Margaret Wilson, 100,

Pocomoke City, Md.
Mrs. Ida Mae Gorsuch, 102, Hamilton, Ohio.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, and name of the ehureh of which he or she is a member.

to be leading," the 400 evangelism leaders hailed "breakthroughs" into more meaningful Christian witness.

In declaring that "institutional shackles are being broken as the church moves out to meet people where they live," the council cited such examples as the "decision of the inner-city churches to stand and serve; the rise of an authentic lay ministry beginning to penetrate occupational and community life; and the increasing dialogue between the church and all media" speaking to human experi-

A key speaker created a stir when quoted in a Miami newspaper to the effect that "seeking to save an individual's soul is not evangelism and is not even Christian for these times." Dr. E. Edmund Perry, Northwestern University professor of religion, confirmed the statement in his address. For the Christian, he declared, salvation is nothing more or less than a vital fellowship with Jesus. This leads to "a life of service, of putting oneself out for others, with no reservations, with no one excluded."

Answer Hurricane Appeal

Nearly \$350,000 at last report had been received from Methodists by the National Division of the Board of Missions for the special Hurricane Betsy Relief appeal.

By early December, more than 8,000 local churches had responded, and the amount was expected to increase sharply as other churches designated the traditional Christmas offering for this cause.

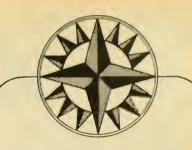
Upwards of \$750,000 in damage was sustained by church buildings and property in uninsurable water loss. At least eight churches beyond repair were left in the wake of the country's worst hurricane, which swept across Florida, Louisiana, and Mississippi in September.

Church-State Research

Ask the average Methodist about his denomination's position on a specific church-state issue, and he is likely to answer with a have-no-idea shrug. He may be forgiven, however, since on many issues, no official Methodist policy exists.

The 1964 General Conference turned church-state recommendations back to its Commission on Church-Government Relations for further study. Now the body is collecting data, expert opinion, and grass-roots response on the church's proper stance in relation to government.

The commission's work is doubly difficult, points out Dr. Joseph Albrecht, Springfield, Ill., chairman, because it must try to answer questions not only for today but for 1968, when



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But suppose you leave no will? Or suppose you leave only a "do-it-yourself" will, scribbled off and tucked away in the desk? What happens at your life's end? Depending on local laws, the state may provide only meagerly for your loved ones. There'll be little chance of your church receiving the help you'd like to provide it after your death.

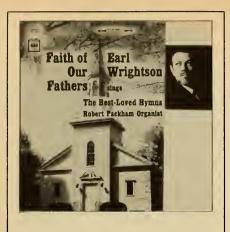
The World Division of the Board of Missions recommends you consider making it the beneficiary of a bequest, with the stipulation that annuity agreements be issued to your loved ones upon your death. In this way, you will provide them an assured income with substantial tax savings and free them of the burdens of estate management. Upon their deaths, your earthly treasure will serve the church perpetually, spreading the Gospel to the ends of the earth.

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the General Conference next can speak for Methodism.

In a meeting at Washington, D.C., commission members heard preliminary "position papers" of its task forces on federal aid to education, antipoverty programs, and religious liberty. Then they decided to:

- 1. Seek full-time research assistance for six months in 1966.
- 2. Encourage its task forces to engage in "conversations" with small groups working over the nation.
- 3. Recommend that the Methodist Board of Christian Social Concerns, its parent body, urge annual conferences to study the 1964 church-state report in depth, with the aim of gauging reactions of a large' number of Methodists, and informing them on issues.

The commission assigned its religious liberty committee—under the Rev. Robert E. Breihan, Wesley Foundation director at the University of Texas—to conduct a special study of chaplaincies in military forces and government institutions.

Bicentennial Resources Ready

So that local congregations can better share in the bicentennial of American Methodism, which is being observed this coming April, the Association of Methodist Historical Societies has prepared a brief history and a filmstrip to further understanding of the church's heritage.

The history is The Dramatic Story of Early American Methodism, a 112-page booklet by Dr. Frederick E. Maser, pastor of Methodism's oldest church in continuous use, St. George's in Philadelphia.

Live or Die, I Must Ride! is the 20minute color filmstrip taking its title from the Journal of Bishop Francis Asbury. It portrays the launching of Methodism in different parts of the nation and includes views of Methodism's 12 official shrines.

It was prepared by Dr. Leland D. Case, former editorial director of the Christian Advocate and Together, and was narrated by Lowell Thomas, noted newscaster.

Reunion at John Street

Historic John Street Methodist Church in lower Manhattan was the scene of an unusual homecoming recently as ministers of five Methodist denominations joined in Communion.

Taking part in the special service were clergymen of the African Methodist Episcopal Zion, African Methodist Episcopal, Christian Methodist Episcopal, United Wesleyan Methodist, and The Methodist Churches.

Back in 1797, Negro members of John Street Church left the service after being told to sit in the balcony. Those who walked out formed what later became the AME Zion Church.

Communion was served by ministers of the CME Church and the Rev. Richard L. Francis, John Street Church pastor. This was one in a series of services conducted by the United Methodist Fellowship in the New York area. The body is exploring the possibility of union for the independent churches.

Recovery of Lay Ministry

Church history stands on the threshold of an exciting period when "there is a recovery of the ministry of the whole people of the church," according to a theological professor who specializes in training of the laity.

Dr. Franklin H. Littell, of Chicago Theological Seminary, told 50 laymen attending a national Methodist lay-leadership workshop at Evanston, Ill., that he sees four breakthroughs bringing renewal in the church's work.

The breakthroughs, he said, include: (1) small face-to-face groups that meet regularly in the pattern of John Wesley's class meetings; (2) lay institutes offering training courses for occupational and other peer groups; (3) evangelical communities and group ministries that show community is possible in our time; and (4) mass, saturation evangelism using all forms of communication.

Dr. Littell said the church's main task today is to move beyond the training of individuals, to the preparation of people who can move the structures on which society exists.

The theologian-historian stressed that "the recovery of the lay ministry involves training, discipline, and sacrifice," and called for lively experimentation in new forms of lay work. He noted that "it is a good laboratory where 1 out of 50 experiments yields something."

Methodists in the News

An essay by Miss Linda Howell, 17, very active in the work of the Bristow (Nebr.) Methodist Church, brought her the \$1,250 first prize in the National Americanism Award program sponsored by the Veterans of Foreign Wars Auxiliary.

As the new command chaplain of the nation's Air Defense Command, Methodist Chaplain (Col.) Roy Terry now supervises 157 chaplains of all faiths and has responsibility for more than 100,000 persons in a parish that reaches from Alaska to Florida.

A Methodist physician, Dr. Hope Ross, Enid, Okla., has been named as a member of the national advisory committee on Medicare.

Where the Action Is... Or Should Be

IF YOU HAVE read this magazine over any period of time, you know that big things are stirring in the churches. That's the discreet way of putting it. What we really see is a burgeoning revolution in church life, the beginnings of a new reformation. As in Luther's time, the church today often is found to be sadly out of date, out of touch with today's realities and needs. In many respects, it has permitted itself to be left in the dust of the 20th century's dazzling acceleration. Yet if Christianity is to leave its distinctive mark on future civilization, revolutionary changes must come. The church never again can be as it has been, any more than our ways of living ever will be as they were 50, 20, or even 10 years ago.

Naturally, this is threatening. All of us prefer the security of the known to the uncertainty and risk of change. But we cannot turn back the clock, isolate ourselves from the present, or hide from the future. For that reason, this magazine has given special attention of late to some of the harbingers of the new in church life. We have reported on the experimental ministries of the Glide Urban Center in San Francisco, the Detroit Industrial Mission, larger parishes in rural areas. We have described Methodism's increasing involvement in ecumenical affairs, particularly the proposed union with the Evangelical United Brethren Church. We have given special attention to the Roman Catholic Church's Vatican II Council [see page 3] and its meaning to Protestants. We have assessed in depth the role of laymen, new approaches to missions, the increasing attention churchmen are giving to the arts and mass media [see page 10], church-state relationships, the college generation, new directions in evangelism [page 60], architecture, theology [page 41], Christian education, worship. We have reported the broadening involvement of churchmen in social [page 45], political, and community [page 20] problems, and how church institutions are utilizing new knowledge to alleviate human suffering [pages 14 and 32].

In no way, however, do these reports constitute a detailed picture of the church of the future. The thinking, the experiments, the case histories we have reported only give an indication of the *scope* of the new reformation, and some of the directions it is heading. As in all ages, the forms of tomorrow's church will be determined by its definition of purpose and mission.

Right about here, your interest probably is flagging. "Okay," you may be thinking. "Maybe so. But I'll believe it when I see it." At best it is difficult to get excited about trends and predictions, especially those you've not felt and seen personally, where you live. No one has nailed any theses to the door of *your* church. Chances are, things are going along about as usual there, though some people may be more restless or excitable than they used to be.

Well, enjoy it while you can. For the local church is the very focus of efforts to renew the church. The seeds already are planted; some are sprouting. In the years immediately ahead, this is where the primary action will be, not in distant staging areas. And

one day you are going to be challenged directly by change, challenged to decide and act. If you fail to do so, or if your church is paralyzed by fear and uncertainty, the whole forward movement of Christianity is jeopardized. For the future of the church universal is rooted in each local congregation.

It has always been true, for example, that the acid test of ringing pronouncements from high church councils is how they are received at the local level. The loftiest words fall flat unless they are translated into deeds. This is particularly true in these transitional, revolutionary times for the church. While denomination-wide programs offer a strategic consolidation of effort and resources toward certain broad objectives, a local congregation knows best the needs in its own community and the resources it can offer in meeting them. Much can be learned by knowledge of what other churches have done in roughly comparable situations. But when it comes down to the specifics of what should be done right there, now, by you, only you can make the decision.

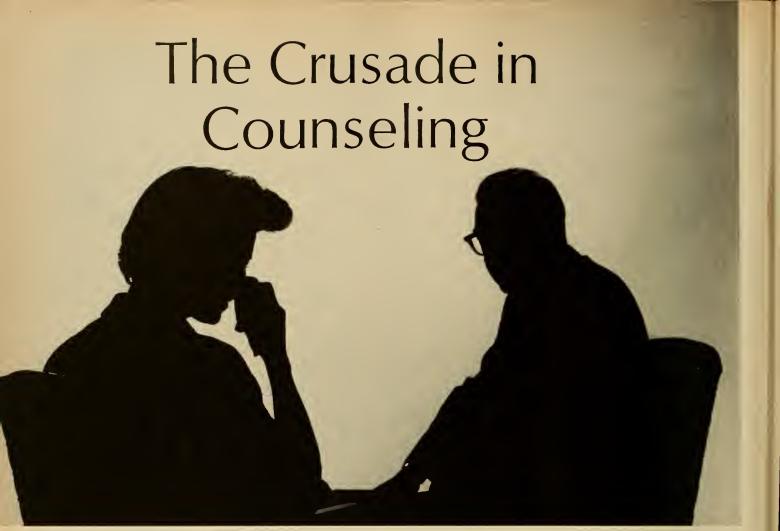
A recent communication from the Parishfield Community in Brighton, Mich., an advanced training center for pastors, spotlights this very effectively. After questioning that distant authorities "can prepare for the local congregation pretested, packaged participation containing all the ingredients for an edifying, effective, and reasonable experience in community involvement, service, protest, or whatever," and declaring that this is not "action," the following statement is made:

"Action means learning about—and moving for change within—the actual, immediate, stubborn situation. It means participation by each person where he stands, with the gifts he possesses. There can be no master plan, national or regional; no assurance of success—because this action has never been tried before in this place, by these people, under these circumstances. There is bound to be risk, uncertainty, hard work, and personal investment. But there will also be the exhilaration and fulfillment of real life, creatively and responsibly lived—for which the most inspired and fully financed 'program' is no substitute."

Though it sounds almost like a contradiction, Methodism has a current demonination-wide quadrennial program, *One Witness in One World*, which recognizes this truth. It is a program with a remarkable lack of emphasis on quotas, dollar values, and 1-2-3 procedures. In essence, it says: (1) Study the book of Ephesians for guidance, then (2) decide as a local congregation what your mission as a church is in your community.

This puts the emphasis where it should and must be for authentic, deep-reaching witness and renewal—not on the thinking of a panel of experts, not on some far-off experiments, but squarely on you and your local congregation. For the new reformation in church life cannot succeed until it gets through to you, until it deeply penetrates your particular local congregation. That's where the real action is . . . or should be.

—Your Editors



As clergymen team up with medical professionals to help Americans cope with the accelerating pace of 20th-century life, Methodists are playing leading roles in developing church-related counseling centers and pastoral-training programs.

By ROBERT L. GILDEA
Director, Public Relations and Communications
Indiana Area of The Methodist Church

CH URCH-related counseling, which in the last decade has burst from obscurity to wide acceptance as a major religious emphasis, continues to confound dic-hard skeptics by its phenomenal growth. In fact, there are abundant signs that the church's interest in mental health has taken on the dimensions of a crusade. And well it might in a nation that is increasingly characterized by anxiety, frustration, and overflowing mental institutions.

Each day's newspaper provides stark evidence that many Amerieans are unable to cope with the accelerating pace of day-to-day existence. The tale is told in statistics—5 million alcoholics, 1.5 million hospitalized each year for psychiatric treatment, 400,000 marriages breaking up annually in the divorce courts, and \$150,000,000 spent annually on tranquilizers.

The Pastor as Counselor

As Dr. Karl A. Menninger has said, "Religion has been the world's psychiatrist throughout the centuries." In that light, the current emphasis is merely an expansion and refinement of a traditional role.

Technically speaking, "pastoral counseling" is a specific term applied only to that counseling performed by pastors. While the actual counselors in several church-sponsored programs are exclusively professional psychiatrists and psychologists, the backbone of the emphasis is now and will continue to be the pastoral counselor.

He is the minister who has received enough specialized training to qualify for the role but not enough to be counted a professional. The pastoral counselor, first, is the leader of a congregation.

Despite limitations in training, pastoral counselors provide a useful service. First, they help people to solve less complex problems. Second, they often can detect serious mental and emotional disturbances, which they refer to the specialists.

Ministers are in a unique position to serve. Clergymen are in weekly contact with nearly 120 million people—more than any other professional group. Moreover, ministers live with people in their daily trials, and it becomes natural to think first of the pastor in times of stress.

According to best estimates, about 40 percent of *all* counseling today is performed in the minister's study. And in marital counseling, ministers carry about 75 percent of the load. As ministers become more proficient, their counseling role seems likely to increase markedly.

Perhaps the best index of the growth of the counseling emphasis is a study of the counseling center. This is a service, usually housed in a church, in which professional counselors or specially trained pastors or both counsel by appointment.

Westwood Community Methodist Church in Los Angeles operates one of about a dozen U.S. centers with no clergymen on the staff. All counseling at this mental-health clinic is done by more than 50 psychiatrists, psychologists, and social workers, most of them on a part-time basis.

Another type of center is represented by the American Foundation of Religion and Psychiatry in New York. Formerly the Religio-Psychiatric Clinic of Dr. Norman Vincent Peale's Marble Collegiate Church, this center has both ministers and professional counselors.

By far the most numerous are pastoral counseling centers where counseling is performed exclusively by specially trained clergy. Professional consultants usually work with these centers in difficult cases.

Services at all types of centers are available to all, and counseling by ministers usually is without cost.

Five years ago, there were 61 counseling centers related to Protestant churches. These were staffed by 272 minister-counselors and professionals. Now the number of

church-related centers has more than tripled and the number of staff counselors has almost quadrupled.

California Protestantism is far ahead of the rest of the nation in this development. More than 60 centers are located there, almost as many as in all the states east of the Mississippi River.

Californians hasten to explain that this should not be construed to mean that their state's citizens have more problems than others. It is simply that churchmen in the Golden State have been especially anxious to curtail the harmful effects of a large number of charlatans and quack counselors who find California a good place to operate.

Methodists Set Pace

The Methodist Church has been the pacesetter in the development of counseling centers across the country. Under auspices of individual churches, and denominational offices, Methodism sponsors twice as many centers as any other church group.

Methodism was the first denomination to sponsor a network of centers on a statewide or area basis. Indiana Area began this effort in 1957 under the leadership of Dr. James E. Doty, an ordained minister. Since arriving in Indianapolis, one of his major duties has been development of enough counseling centers to guarantee that every Hoosier citizen would be within 50 miles of help. Methodist-sponsored centers are now established in nine Indiana cities; the objective has been met.

Founding of centers, of course, is only one of Dr. Doty's tasks. Others include training of Indiana ministers to be better counselors and a heavy schedule of counseling parsonage families.

Recently, the Ohio and Washington (D.C.) Areas of Methodism have begun similar programs under full-time directors. The Dallas-Fort Worth Area has voted to begin a program, and several others are in the exploratory stage.

Suicide Prevention

Meanwhile, Methodism is experimenting with another counseling development—a ministry to the potential suicide. The church's

General Boards of Evangelism and Christian Social Concerns are planning a massive emphasis in crisis counseling, with suicide prevention as a prime target.

The church's concern for the would-be suicide admittedly has been slow to develop. Some 20,000 Americans commit suicide each year. Many times that number try and fail. For more than half a century, suicide has ranked among the 10 most frequent causes of death in the United States.

Until recently, suicide has been a taboo topic for discussion in polite circles, including the church. To change that, the two Methodist boards hope to develop a network of telephone centers in large cities where suicide is common.

The success of nonchurch antisuicide centers like Friends, Inc., of Miami or the Crisis Clinic of Seattle has shown that most suicidal individuals subconsciously want someone to talk them out of ending it all. Yet they seek to avoid face-toface contact with a counselor who can identify them.

The technique of the suicide center, then, is to list a telephone number which these depressives can call in their last-ditch plea. A well-trained telephone operator handles the incoming calls and by skillful questioning seeks to induce the caller to betray his name and location, or, failing that, to prove that "someone cares."

Several drawbacks, especially the total reliance on a persuasive voice, are inherent in the system. But a plan that will save even one life is better than no plan at all.

The Methodist boards hope to encourage local churches to establish these centers and arrange training for qualified laymen to handle the calls. No other denomination yet has undertaken a similar task.

Training Opportunities Grow

Several developments have given impetus to the upsurge in church-related counseling, including new opportunities in education, development of national standards, and a new willingness of professionals to work as partners with clergymen.

As the need for competent pastoral counselors has become increasingly evident, several churchrelated hospitals, and a few state institutions, have accelerated the pace of clinical training for ministers. Under this plan, pastors spend six to eight weeks in a hospital under direction of a professional counselor. They alternate between the theoretical climate of the classroom and on-the-job experience in the wards—under supervision.

While a six-week course will not transform a minister into another Sigmund Freud, it will give him ample new insights to improve counseling in his parish.

Indiana Pioneers

Just last November, Methodists of Indiana pioneered again by establishing the first churehcentered clinical training program. Headquartered at North Methodist Church in Indianapolis, it functions much like a hospital program and provides a six-week experience for ministers under tutelage of a nationally known teacher of counseling, Dr. Paul E. Johnson, professor emeritus of pastoral counseling at Boston University. Lilly Endowment, Inc., has bolstered the educational experiment with a \$45,000 grant.

Dr. Doty, who supervises the program, believes the new church center will prove a better laboratory to train counseling students than the hospital. It will enable them to see how proficient pastoral counselors handle problems which are more akin to those they will meet out on the firing line.

Leaders in the counseling movement agree that the next major push must be an expansion of seminary curriculums to include both the theoretical and clinical phases. Several seminaries offer courses in counseling, but the failure lies, say the critics, in the absence of supervised on-the-job training.

Some within Methodist eircles even think the time is nearing when the denomination must have a national department of eounseling—not only to develop a comprehensive training program but to co-ordinate disjointed counseling enterprises throughout the church and to disseminate new ideas.

Another feature of the eounseling upsurge is the effort of the movement to police itself and thus calm one fcar of the professionals. The American Association of Pastoral Counselors (AAPC), now in its third year, was established in response to the need for citizens to be protected from ill-prepared or profit-motivated counselors.

The AAPC eurrently has formulated standards for counselors and now is preparing guidelines for centers, with the hope of accrediting both. The program promises to open doors of even greater cooperation between pastoral counselors and medical doctors.

The American Medical Association is doing its share to meet pastoral eounselors halfway. Four years ago, the AMA established the department of medicine and religion and hired a Presbyterian minister, the Rev. Paul B. McCleave, as its director.

After three years of experiments in 20 counties, the department is now presenting to the nation's 1,940 county medical societies its recommendations for closer co-operation between physicians and clergymen.

Meanwhile, state medical schools in Kansas, Indiana, and South Dakota—with guidance from the AMA department—have introduced programs on medicine and religion. The University of Kansas Medical Center offers 10 credit hours in the subject. It may be that within 10 years every graduating doctor in America will have been trained in the role of religion in medicine.

Chipping at the Barriers

Two small barriers between pastoral counselors and professionals are being chipped away.

From the professional's point of view, there is fear that pastors may become overzealous and attempt to eounsel in areas where they are not qualified. But the churchmen are aware of this temptation and are running up the warning flags.

Most pastoral counselors know their limitations and avoid pat answers for problems. It was not always that way. Early in the movement, many pastoral counselors tried to parrot psychiatrists. They sought to relate every client's problem to some incident in infancy.

A hospital chaplain says pastoral counselors once thought they had to have all the right answers. "Now we know we must be only the incarnation of God's love, a friend with eoneern and some insights."

The other barrier to closer cooperation is the pastor's concern about the ethical neutrality of psychiatrists.

Anyone taking a problem of immoral behavior to a minister knows that while he may not grow irate in judgment, he certainly will not condone misdeeds. A psychiatrist hearing the same story may react with scientific indifference.

Pastoral counselors wish psychiatrists would show more concern about morality and bluntly tell patients to stop misbehaving.

Indeed, many psychiatrists are beginning to declare that morality is relevant. Dr. Orville S. Walters, lecturer in psychiatry at the University of Illinois, explains that professionals increasingly are making value judgments and moral decisions. From the vantage point of the pastoral counselor, it is a wholesome sign that psychiatrists are even debating this subject.

What lies ahead for church-related counseling? Nobody ean say for sure, except that the ehurch must double and redouble its efforts to keep pace with the need.

No one has described the situation with keener insight than Dr. Howard J. Clinebell, Jr., professor of pastoral counseling at Methodistrelated School of Theology at Claremont in California. In the concluding words of his new book, Mental Health Through Christian Community, he writes:

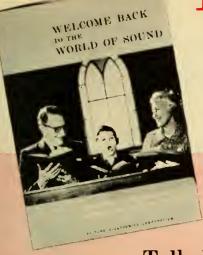
"Think of the potential mentalhealth influence of the 246,600 clergymen serving churches in our country . . . Imagine the ercative influences which can be released as more and more of the 319,240 ehurches and temples in our country become centers of healing, cells of sanity, helping to prevent mental and spiritual illnesses . . . If the churches, with their vast human resources of over 120 million persons, catch a vision of their potential strength in this area, they can bccome wellsprings of wholeness and health. What a magnificent opportunity!" 1

¹ From Mental Health Through Christian Community (Abingdon Press, \$4.75) by Howard J. Clinebell, Jr. Used by permission.—Eds.

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Open Your Heart to Enthusiasm

By MURIEL ANDERSON

"If children like you, they will let you pick buttercups with them . . . or hunt butterflies in an empty lot . . . or feed their baby turtle."

IN THE SMALL town where I grew up, we bought piekles from a huge wooden barrel at Mr. Thompson's groeery store. He eut eheese from a ehunk as big as grandma's turkey platter, and kept eoffee beans in a burlap bag. Sometimes he let us kids help grind them.

Going to Thompson's was an adventure. Along with the groceries, we always received a free gum ball and at least a quarter pound of

philosophy.

One of Mr. Thompson's favorite subjects was enthusiasm. When we got excited about a new pet, new shoes, or a trip to the eounty fair, he would smile and say, "You kids know how to open your heart to enthusiasm. That's good." Then he would turn to any adult who happened to be there and seold: "Too many adults live always for tomorrow. They should live a little today, live enthusiastically as the young ones do. It's the key to stay-

ing young in your heart—that's what it is."

Old Mr. Thompson was not, of eourse, the first to make this observation. Thoreau said just about the same thing: "None are so old as those who have outlived their enthusiasm."

Is this why certain persons seem to get twice as much out of life as anyone else?

Take a eue from Mr. Thompson. If you want to see enthusiasm in its purest form, seek out ehildren, make friends with them, and study them. If ehildren like you, they will let you piek buttereups with them in the spring, skip stones aeross a pond, or hunt butterflies in an empty lot. They will let you hold their kitten and listen to it purr, or feed their baby turtle. They will show you their new shoes and their finger-painting, and talk of God and of what they want to do when they grow up. Their eyes will sparkle

and they will twirl about on one foot and the other, giggle a little, and sometimes be shy. But always warmth and wonderment will shine through.

As you watch children, you recall truisms buried under the day-to-day pressures of adult life. You see boredom for the treacherous factor it is, turning life into a spiritless thing. Nothing is humdrum, you decide, or boring; only adult thinking makes it so.

After observing ehildren, you might like to study adults. This form of people-watching is much simpler than bird-watching. You do not have to get up at dawn and tramp through the woods. You do not even need a pair of binoculars.

I have noted, after people-watching for several years, that most adults acquire their enthusiasm in three ways. First, via childhood. The second way is through osmosis—absorbing it from zestful folk

around them, from the dynamic personalities of composers by listening to their music, from artists by viewing their paintings, and so on. The third way is through autosuggestion.

The lucky ones have retained much of the pure enthusiasm of childhood. Most of us have retained some of this, but few have been able to keep enough of it.

Now let's talk about osmosis.

I remember one summer day a few years ago. I had made plans to ride out into the country with a friend for a picnic. When I awoke that morning, it was raining. Dispiritedly, I made the bed, did the dishes, and dressed, waiting for the phone to ring any minute, cancelling our plans. Instead, the doorbell rang. In breezed my friend. Jars of olives and pickles and a bag of potato chips bulged under his dripping raincoat.

"Are you all set for the picnic?" he asked.

"In this weather?"

"Why not! The country is beautiful in the rain. We can always eat in the car."

I felt myself perking up. We made sandwiches, filled the Thermos bottle with hot coffee instead of lemonade—and laughed at the rain. The country was beautiful. We did cat our lunch in the car. Between showers we visited an antique shop. a weaver's shop, and a little music store; and we bought fresh corn and berries from a farmer. On the way back, we stopped at a country inn for supper.

Another time I had an assignment to interview a collector of historical phonograph records. I knew little about this subject. How would I get a story out of a room lined with

4,000 old records?

Then the young collector told me about rummaging in Goodwill Industries and Salvation Army stores in search of rare records. We listened to one of Frieda Hempel's first Edison recordings bought for a quarter at Goodwill: Prouch's Theme and Variations. "That was like running across a Toulouse Lautrec in your attic," he said, smiling.

He played some of his cylinder recordings on an old Gramophone. He showed me the enormous card

file of his collection and explained that he was learning Italian and French for added enjoyment of his collection. This led us to talk about periods in history, travel, personalities, all sorts of things. By the time the interview was over, I had pages and pages of notes and was just about ready to start off on a record hunt myself.

Enthusiasm can be a powerful tool for getting things done as well as enjoying life more. A friend was music director of a large church. He directed three choirs and played the organ. His rehearsals were arduous and invariably ran longer than scheduled. Yet people came from many parts of the city to sing under his direction. Why? Because the most timid, untrained voice would swell to its joyful best under his enthusiastic leadership.

NE Christmas his choirs put on Amahl and the Night Visitors. Singers and director rehearsed night after night, then rolled up their sleeves to build sets, make costumes, work on lighting effects, run off programs—all of them persons with jobs who had to be up early the next day. The performances were glorious and inspiring, and the hundreds who attended spoke of the joyful experience for weeks afterward.

Now let's consider do-it-yourself enthusiasm. Suppose you have made a date for a dinner party, but when the time comes you are tired and in low spirits. It is too late to renege. There is only one thing to do: square your shoulders, take a deep breath, and "get on with it."

Before long, you are thinking about what to wear, about the people you will enjoy seeing again, and so on. In reality, you are manufacturing your own zest for a better approach to the evening. Soon you will be amazed that the game has been supplanted by reality. (This can work for such things as patience, calmness, courage, confidence, and other qualities as well.)

If we are to enjoy enthusiasm, we must understand why sometimes it eludes us. Fatigue is an archenemy. Therefore, proper rest is important, as is keeping the body in good condition. Boredom is a great foe. This can come from lack of outside interests, from being in the wrong line of work, from lack of friends.

Hobbies are important. Through them, we can continuously learn new things. This tends to keep us alert, curious, interested. Emerson had a good point when he said: "Every man I meet is my superior in some way. In that, I learn of

There are, we said, many reasons why enthusiasm sometimes cludes us. And sometimes it is perfectly natural to be anything but enthusiastic. When a man is hungry, or ill, or grief stricken, he hardly feels zestful. Worry can scare away enthusiasm, too. It helps if we can help others.

Old Mr. Thompson used to say that a man needs to be interested in something bigger than himself.

The Y's Men's Club at our New Central YMCA in Milwaukee decided a few years ago on a service project that would give "leadership to boys in the inner-core area." Only men with real dedication and enthusiasm could reach those lads. Now the boys are swimming free in the Y pool, going on picnics, participating in sports, going to summer camp, and learning that someone in the larger community cares. Someone cared enough to pick them off the curbs, fire escapes, and alleys, and to introduce them to a way of life many of them did not even know existed. They are learning by enthusiastic example the application of Christian principles.

We kids learned a lot of things from Mr. Thompson. We called him our friend because he gave us treats, helped us build kites, gave us seeds for our garden behind his store, and had time to listen to us. That was a long time ago.

Today, I realize we were drawn to him because he understood us, because he valued the same things we did. He could get just as excited about a new litter of kittens, a lost tooth, or a good report card as any of us. He was the best example of life-span enthusiasm we could ever hope to know.

He may have had a wrinkled old face, but there were no wrinkles in Mr. Thompson's soul.

People Called Methodists
No. 45 in a Series

With firm belief in the future of their neighborhood, the Bronimans have stayed to fight its problems, setting an example for others in improving their home.



Dick and Irma Broniman:

Rebuilding a Battered Neighborhood



RICHARD and Irma Broniman live in one of the oldest sections of Detroit, a neighborhood where plenty of trouble lies at their doorstep—teen gangs, crime, deteriorating buildings, shifting population, and absentee landlords. Cars are stolen, a "good" boy is knifed, women and old people are afraid to go out after dark.

But the Bronimans live there by choice. They could afford to move to a well-manicured suburb, but they like being near their church and Diek's work. They like Detroit and their roomy, 50-year-old house at 2024 Morrell Ave., and they are willing to work hard for their neighborhood and its people.

Dick's service to Campbell Avenue Church includes taking care of its rent-producing houses. It is a difficult job, but they are not alone. The eity has declared the district a conservation area, which means it will be rehabilitated, not bulldozed. Several new stores have opened, and businessmen have started an improvement association. Residents have formed bloek clubs to pinpoint and taekle problems. Churches are beginning to seek out the area's new people, many of whom are poor, transient, and speak a foreign language.

Idle teen-agers are a major problem, and both Irma and Dick are helping give them a sense of direction. Dick, in spite of long hours on the job—10 p.m. to 8 a.m.—is deep in a project to reactivate the gymnasium at Campbell Avenue Methodist Church for community use.

Irma befriended a group of teenagers, gave them a chanee to be of real help around the church and



After working all night, Dick heads home. While he is asleep, Irma, block-club president, takes ideas and questions to local policc.



community, and invited them to weekend outings at the Bronimans' cottage in the woods. "Now," she says, "they've decided they'd rather be known as Auntie Irma's Boys than as the Campbell Avenue Gang."

Irma is a whirlwind, and it is just possible that her serious auto accident, three years ago, was the shot in the arm her neighborhood needed.

Until then she had worked at an amazing array of jobs. Originally from Connecticut, she once was private secretary to a watch company executive who urged her to study engineering. She did, by attending evening classes at Yale for six years, then she became a technical writer. After other stints in



On his job at Peerless Pattern Works, Dick benches a cast-iron corebox of an intake manifold. A highly skilled craftsman, he has worked in as many as 15 shops in a year and never has collected an unemployment check since he entered the trade in 1937. Part of his success is due to his versatility: he can handle virtually any assignment in wood or metal patternmaking, and he can teach.



Members of Campbell Avenue Church hope this old gym soon will be a neighborhood eenter for all ages, with particular appeal to boys who otherwise would be out on the streets eourting trouble. Detroit Conference's Advance Special giving is helping to pay for urgently needed repairs.



Irma befriended the Campbell Avenue Gang, and members now help around ehureh and enjoy trips to Bronimans' woodland eabin.

An aeeomplished musician, Irma sings in the ehureh ehoir, assists the junior ehoir, and (right) leads the ehildren's hour. writing and industrial management, she came to Detroit in 1951 as a publication's editor, then opened an employment agency. The accident ended that career.

"I was unconscious for 5½ days," she says. "The doctor said the only reason I can't go back to work is that I must not be under the pressure I was under in my business."

Irma's idea of retirement includes being church secretary, chairman of Christian social relations for the Woman's Society, director of the children's hour, a member of the chancel choir, and assistant director of the children's choir.

She is also president of the local block club which, she says, is definitely not opposed to an integrated neighborhood. She and Dick also are on the advisory committee of a grass-roots community-improvement project which is financed



primarily by churches—Methodist, Episcopal, Presbyterian, and United Church of Christ.

As block-club president, Irma reports regularly to the inspector in charge of the fourth precinct police station. She reports a gang ear, apparently stolen, has appeared in the area. She asks why an officer cursed a teen-ager. The inspector promises to investigate.

Then she heads for Campbell Avenue Church, where much of the Bronimans' time is spent. "I love my church work, and I like to think it's doing a lot of good," says Irma.

"Our church has been going downhill because of the changing neighborhood, but I feel now that we're more of a community church than we were a year or two ago, when 90 or 95 percent of our people were traveling as much as 30 miles to attend. We don't have a large congregation, but our Sunday school has increased, and through the children we are gradually getting some neighborhood parents into church."

Dick is lay leader, and he also takes care of the church's income property—two houses that stand in front of the gym. A self-made man who attended numerous schools and earned a bachelor's degree in industrial education in 1965 after years of night school, he is happiest when busy at home or on his job as a journeyman patternmaker. He plows ahead at full speed, and he says he is among the craftsmen least likely to be affected by automation. "Patternmaking is creative," he explains, "bccause each pattern has to be built from scratch from a drawing." In turn, molds are made from each pattern, and parts are cast from the molds. Dick stands at the very beginning of the production process, building patterns of parts for new cars, for example.

Stopping to reflect for a moment on their busy lives, their spontaneous reaching out to help others, Dick says simply, "It's a good investment."

—Carol M. Doig

Detroit's Housing Commission has offices in areas set for conservation.

Irma and a local representative tour her neighborhood for a careful survey of its many problems.





As the TWIG Is Bent

By HARRY C. ARCHER Colonel, United States Army

Does military service corrupt American youth? Certainly not, says this 20-year veteran of Army experience. Four factors in a young man's life back home, he insists, are keys to the kind of soldier—and, later, the kind of civilian—he will become.

STRANGE names once again are spreading across American headlines and creeping into the American vocabulary: Da Nang, Viet Cong, and the Ho Chi Minh Trail. They are familiar because tens of thousands of our soldiers, airmen, and marines are pouring into beleagured Viet Nam. The buildup of combat forces there has brought increased draft calls and may lead to the mobilization of Reserve and National Guard units.

The demands of national security made upon the young men of our nation are of obvious and direct concern to parents, elergymen, civic leaders—indeed to all Americans. The first thought, of course, is for the physical safety and well-being of these lads. No less important is the concern over the effects of military service upon their moral fiber. Will they be coarsened and corrupted? Or will they emerge as selfreliant, better citizens?

As a soldier, a regular Army officer, I have my own views. To illustrate, let me present an imagined but not unbelievable case:

The young soldier was not particularly drunk when he left the cafe. Just happy. He had had only a few beers. The girl lounging outside strolled up to him and struck a provocative pose. They chatted a

few moments and then, with a shrug, the boy nodded and together they set off down the dimly lit street. Ten minutes later he was dead. They had not meant to kill him, just rob him. But there had been a scuffle, and now the soldier was very, very dead, lying in a foul-smelling alley thousands of miles from home and family.

Would such an incident have happened if the boy had not been drafted into military service? Of course that particular incident would not have occurred, but what about one like it? Would he have been as likely to drift off in an alcoholie haze with some other such

girl? Was there, perhaps, some flaw in his character from earlier days, or did the Army eause him to follow this path?

After all, everyone who has read From Here to Eternity knows what the military services are like-sexcrazed, hard-drinking, profanc, and completely controlled by sadistie sergeants and incompetent officers. Such an environment is bound to

Balderdash! Let me lav it on the line for you, parents of America. With but a few exceptions, the boy coming out of the military is the same basie product that you ereated. So you want a good, elean kid to eome home from the Army? It is easy. Just put a good, elcan kid into the Army.

I am not being flippant. I have been in the Army more than 20 years, and I have seen the American serviceman at work and at play in the United States and in nearly 30 foreign lands. Some of them started using narcoties while others started building an orphanage. One man dealt in stolen black-market goods, and the Army dealt him a dishonorable discharge. Another from the same platoon attended night school, receiving a high-school diploma with his honorable discharge.

What made the difference? They were in the same army. Could the difference lie in the moral training they received before they eame into the service? If it were not so trite, I would answer my own question with that old ehestnut about "As the twig is bent." On second thought, I'll say it anyway. As the twig is bent, so grows the tree, and vou had better believe it.

Four Key Factors

In the military, there appear to be four main factors that determine whether a twig will bend or grow straight-factors that determine how each young man will respond to the challenges of military life. It should come as no surprise that all four are directly connected with the home and community from which he eame. The things which shape a lad's early life also tend to shape his eareer in uniform.

Here are the four factors:

• Religion. The truly devout soldier is rarely in trouble. Even

those who have relaxed somewhat in their church attendance are good risks if they have a background of sound Christian or Jewish training. Respect for the laws of God and man, as taught by the religious faiths, is the firmest foundation upon which to build a good soldier and a good citizen. The boys who take part in church activities and who have learned to seek their chaplain's guidance seldom see the inside of a military police station.

- · Family. The products of unhappy or broken homes have some tendeney to have unhappy, broken military careers. I do not mean that such a boy is an odds-on favorite to be a troublemaker. The vast majority of all soldiers serve honorably and well. Only a small handful is given dishonorable diseharges. I simply mean that a boy who grew up with the love and guidance of two well-adjusted parents has a better chance of a satisfying eareer.
- Education. The better the education, the better the soldier. There is a direct, almost invariable eonnection. The reasons are easily understood.

First, the well-educated soldier is assigned to better, more interesting duties. Often he is selected to attend highly technical schools which not only qualify him for promotion and better assignments but also prepare him for good jobs in eivilian life. The educated soldier knows that receiving such opportunities depends in part upon his personal conduct.

Second, the better-schooled soldier has a clearer understanding of why he is in the Army, why there must be a draft. If he is stationed in Europe, for example, he has some knowledge of American foreign policy and of why our government believes that U.S. forces must be maintained there. Knowing these things, he has a sense of purpose and accomplishment that is not fully shared by his less fortunate fellows.

Last, he tends to associate with other well-educated soldiers. As a group, they are the ones most frequently seen in the post library, the chapel, the education center, and the eraft shop—and more rarely seen in the nightclubs and bars that spawn disciplinary problems.

• The Girl Friend. If a boy has won the love or affection of a girl back home, he is more likely to be a good soldier. If they are engaged, this influence is even stronger. A picture in the wallet, letters ending with little Xs and Os—these are forces which never should be underestimated. The boy who wants a particular girl to be proud of him knows she will not be proud if his service is dishonorable. The lad in love is more apt to be ceonomy minded. He saves his money for their future home, for gifts, or to squire the girl around when he returns home on leave. Such a soldier will spend less money, hence less time, in the cabarets that frequently eluster about military installations.

The letters from this all-important girl are a factor in themselves. If they are affectionate and chatty, speaking of familiar places and people, they are a strong link with all the more wholesome, desirable

things in his life.

This matter of love is a doubleedged sword, however. If the girl spurns him or turns to another, strange forces are sometimes loosened. While one boy might sit in his barraeks to brood over his fate, another may embark upon a wave of rashness, turning to the consolation of alcohol or the arms of some other, too readily available girl. Which eourse he follows is determined by the other factors of religious training, home life, and education.

Note that I have not mentioned such things as the soldier's race, social, or economic position, his national origin, or rural vs urban background. Perhaps statistical study would revcal that some of these are important, but in my experience they are not. Give me a religious, educated boy from a happy home with a wholesome girl in his heart, and I have a good soldier. I do not care if he is black, white, or purple, rieh or poor; he will serve honorably and well and will return to his community as a good man and a good citizen.

Fear of Corrupt Influences

Why do so many people fear the effects of military service on their sons or relatives? To my mind, the reasons are clear. In the first place, there are the newspaper headlines: "Soldier Rapes Teen-ager"; "Five Marines Killed in 100-MPH Police Chase." How often do you see headlines blaring, "Salesman Robs Bank" or "Bus Driver Slays Rival"? Rarely. And it is not because all salesmen and all bus drivers are above reproach.

Exceptions are made, of course, when a civilian's crime is completely inconsistent with his occupation: "Choir Director Arrested in Opium Den" or "Bank President Charged With Shoplifting." As a rule, however, civil occupations are not headlined.

Why the difference? I believe it is because of the uniform. It provides a visible identity found in few other occupations. Policemen also wear uniforms, and I can well picture a headline proclaiming, "Policeman Slays Wife," but I cannot imagine one announcing, "Grocer Killed in Three-Car Accident." In short, I believe the headlines give a grossly distorted picture of the serviceman's standard of conduct.

There is a second, more concrete reason for parents to fear the corrupting influence of military life. After all, Jimmy did not smoke or use swear words before he went into the Army, and now he does both. Proof positive! Well, what would have happened to Jimmy if, instead of entering the Army, he had left home for the first time to attend some large university or to work for a construction company? Would he then have been lcss likely to smoke and say dammit? No matter where he goes, a lad will pick up superficial signs of toughness when he goes out into the world of men. I do not believe military life is any worse or any better in this regard than a thousand other occupations.

Obligations of the Military

It may appear that I wish to absolve the military services of any responsibility for the conduct of our citizen-soldiers. That is *not* my desire nor is it the desire of any officer I know. The service branches have a deep feeling of obligation to do their share in preserving and further developing the moral

stamina of their men. The reasons are both idealistic and practical.

On the idealistic side, we in the scrvices do not regard ourselves as being basically separate or different from the rest of the American community. As children, we, too, played marbles, went fishing, came home with bloody noses, and loved the smell of burning leaves. Putting on a uniform did not mean that we suddenly became indifferent to all but the military aspects of American life. We are citizens as well as soldiers, and we feel civic as well as military obligations.

To ensure the protection of our nation, the President and the Congress have found it necessary to entrust a large number of American youth into our hands. We would be betraying that trust if we were indifferent to the moral, spiritual, and civic development of these young men. A great deal of time and effort goes into meeting those obligations.

Practical considerations lead to the same conclusion. From a purely military standpoint, we want men of strong moral character-for many reasons. The Army has found that the good citizen, with all that that implies, makes the better soldier. Of course there are some men without fear of God or love of man who also make good fighters. But military leaders prefer the soldier who is trained, educated, knows why he is fighting, and is convinced of the justice of his cause. Another, not inconsequential consideration, is the fact that the trained, disciplined soldier has a much better chance of survival. He lives to fight another day. This is not only a matter of concern to the individual soldier but also to his commander, who knows that one man with one weapon may spell the difference between defeat and victory.

Again, from a purely practical standpoint, it takes literally thousands of dollars to take a raw recruit and change him into a trained soldier. Our military and civilian superiors demand that we get the best in military posture out of each dollar provided by the taxpayers. We do not want that expensive soldier to spend one single hour in confinement.

At the relatively small post where

I now am stationed are two chapels, a library, three clubs, a craft shop, an education center, a post exchange, a gymnasium, skeet-shooting and golf-driving ranges, a bowling alley, a theater, and a baseball diamond. Why all this? It is to give each soldier wholesome outlets for his spare time, to attract him to stay on post rather than to seek outside diversions.

These facilities, by themselves, would not accomplish the purpose. There must be the human touch. From the time an inductee enters the Army until he leaves, there is frequent counseling and guidance by his unit commander, chaplain, and senior noncommissioned officers. There are regularly scheduled training periods for character development, lectures on social diseases, and discussions of world events and national policies. My battalion commanders (lieutenant colonels) personally speak at least once a month to every man in their command about standards of conduct. Their company commanders do the same once a week.

The Army commander in my area, a four-star general, has made it abundantly clear to all his subordinates that he considers control of the soldiers' conduct, both on duty and off, one of the big indications of a commander's competence.

In times past, I can recall occasions when the armed services have been forced to take positions that ran counter to the social and eeonomic desires of the civilian community. Young men have been taken from their homes and jobs to serve in uniform. Nike missile sites have been built on land needed for other facilities. Tax funds which might have built schools and roads have been diverted to buy planes, tanks, and ships. In today's world, these things are unfortunate but unavoidable.

But on the matter of the moral fiber of America's young men, there is *no* conflict of military and civilian aims. We in the military hope to obtain decent, intelligent, civic-minded youths to serve with those of us who have chosen a career in uniform. We hope to return them to their homes changed, if at all, for the better.

THE HYDRANGEA HAT

... opened the door to a hilarious hobby when the very young wife of a preacher had to choose between buying a new bonnet for the bishop's visit or contributing to refugee relief.

BY GRACE BAKER WEST

WHEN I was young, flower hats were high fashion, and there was one particular flower hat I wanted as much as I ever have wanted any material thing.

My husband was pastor at a little town on the Texas Gulf Coast. It was our first year there, and the year for our ehureh to have the high-school bacealaureate service. Bishop H. A. Boaz had been invited to preach the sermon, and it was no small triumph for us, our church, and our town that he had accepted.

The flower hat with which I was so taken was hydrangea blue. I searehed until I found the very same shade in material and made a blue erepe dress. Then I began to use every wile I knew to eonvinee my husband that, since I had made the dress, we could afford the hat.

We both knew very well that we could *not*, because it cost \$14.98. But this did not deter me. I was bound and determined to shine for the bishop in that expensive, hydrangea-blue hat.

I begged, I teased, I threatened, I wept, I stormed. My husband remained adamant. In desperation, I took him outside where a hydrangea, the exact shade of the hat, was blooming in huge, heavenly blue clusters. I cut one of the prettiest blossoms, and pinned it to my hair to show him how the hat would look.

"Why don't you just wear the hydrangea?" he asked me in mock scriousness.

"Are you erazy?" I demanded. "With the bishop coming?"

The days passed and my preacher husband did not weaken. I tried several projects to make some money, but they all backfired.

Finally, it was Saturday, nine days before the Great Event. Our district superintendent was coming the next day, and I was so busy I did not even broach the subject of the hat all day. But after dinner, my husband pulled out three erisp \$5 bills. Grinning, he said:

"Here's your hat money, honey." I sereamed my delight. Now, all I had to do was to bide my time until 8:30 Monday morning, when the shop would open. Sunday, I confess, seemed merely a stumbling block in the way of Monday.

After the district superintendent preached his sermon at the Sunday service, he made an appeal for overseas relief. It was the first such appeal I had heard after World War II, and he made the need so real that I was moved to tears.

But our tithe is already exhausted, I thought.

"You ean give your hat money," an inner voice said.

"I'll do no such thing!" I responded, gripping my purse tightly.

"It was just an idea," the voice came back. "After all, you just wanted an ornament. Those people need food and blankets."

"This money is mine! My husband gave it to me for a hat because the bishop is coming," I replied silently with an air that meant the dialogue was to be closed.

We were asked to leave the overseas offering at the altar when we went for Communion. As I knelt, it seemed to me I could not lift the symbols of Christ's suffering to my lips. So I opened my purse and laid the three bills on the altar. Never have I known such pure joy, such warmth and happiness.

Baek in my seat, I heard that

inner voice say: "Remember the hydrangeas? Now you can have a really exclusive flower hat!"

When the great day eame, I cut the prettiest and largest of the blue hydrangeas, pinned it securely to my head, topped it with a 29¢ blue veil, and went blithely to church.

If the bishop knew it wasn't really a hat, he never told me. He did say that it was the prettiest hat he had ever seen and he wished his wife had one exaetly like it.

For almost 20 years, I thought my secret was safe. Then there was a need for English teachers at a nearby state college and I was asked to teach. When I was presented to one professor, she exclaimed:

"Oh, I know about you. You wore a live hydrangea to the baccalaureate service in West Columbia!"

It was after wearing the hydrangea that I began making all my hats. Most of them have grown out of a need for something special for a special oceasion, and I have whipped them up out of whatever I had on hand. My harmless hobby has brought me fun, friends, and a world of experiences—not to mention a certain notoriety.

One night near the end of our five-year ministry in Port Arthur. a friend showed a color movie at family night. The subject was "Mrs. West's Hats." Unknown to me, the organist's husband had taken movies of me coming down the steps on Sunday mornings throughout the five years. He had spliced the pictures so it looked as though I had changed hats for every step of the ehureh.

Just think what fun I would have missed if I *had* bought the \$14.98 hat all those years ago! □

Seeking a Christian interpretation of the race question, a layman attends

Race-Relations Sunday services at two churches—and hears no mention of the subject at all.

The reason, he fears, is even more disturbing: absence of freedom of the pulpit.

THE Race Relations Sunday THAT WASN'T

By TOM H. MATHENY
Lay Leader, Louisiana Conference, The Methodist Church

ON THE weekend of Raee-Relations Sunday, I was away from home on a business trip to a fairly large eity, in another conference. Arising fairly early that Sunday morning, I bought a newspaper and read it through at breakfast. As usual, there were many articles about race relations and racial strife.

When I put the paper down, I found myself in a disturbed mood, one I had felt many other days. For one thing, I was upset about Dr. Martin Luther King. I wanted to know why he took the positions he did, why he pressed us so hard, why he constantly was pushing, pushing, pushing—sometimes to the point that he seemed to make impossible the achievement of the very goals he seeks.

I wanted to know, too, what was going through the minds of the mcn with clubs and the men in hoods, and why some local officials permit conditions that play into the hands of violent, lawless clements.

And I was angry at myself for failing to understand all the dynamies of this complex problem of race relations. I suppose many other people have felt this way, too. We are in constant turmoil about our relationships with our brother man. We do not know what to do, and sometimes we throw up our hands in despair and do not even attempt to understand what it is all about.

Most of all, I wanted to hear an interpretation of the present situation from a distinctly Christian point of view—an interpretation that gets to the heart of the matter and suggests both how things ought to be and what we as Christian people can do on the level of practical action.

So this particular Sunday morning I wanted and needed a race relations sermon. And I resolved to worship at a Methodist church, hoping to hear something that would help me understand better how I should handle my relationships with others.

Scanning the newspaper's church page, I found that there were a number of Methodist churches in the city. Choosing one near my hotel, I set off for the early service.

After taking a seat in the sanctuary, I examined the bulletin and was somewhat disappointed because it gave no indication that this was Raee-Relations Sunday. As the service progressed, I waited expectantly for some mention of the problem that so troubled me. And then the service was over—and the minister had said not one word about raee relations.

But I did not give up. Another ehureh was close enough for me to attend the second morning service, so I went. It was a repeat performance. Again the minister delivered a fine message, but there was no mention of race relations.

At the close of the day, I was still mad at the Martin Luther Kings, the Jim Clarks, and myself. And I also was angry with the two Methodist ministers for failing me at a time I needed to hear their thinking on this difficult subject.

Was My Experience Typical?

A few days later, my anger had turned to euriosity. I decided to find out how typical that community was. So I inquired about what had happened in my home church, and in other nearby Methodist churches, in other churches in my district, and even in other Methodist conferences.

My informal survey revealed that my experience probably was typical. In some conferences, I learned, less than one third of the Methodist churches observed Race-Relations Sunday. Over the country—depending, of course, on geographic area—I discovered that a Methodist does not have much more than a 50-50 chance of attending a church that observes Race-Relations Sunday in a meaningful way.

And don't think that this is restricted to the South. I made inquiries in every section of the nation.

Pastors Explain

Why does this situation exist?

Some of the ministers had very good reasons. In some eases, for example, churches were observing Race-Relations Sunday on a different day; others were waiting for literature or special speakers not available that particular Sunday.

One minister was frank to say he did not feel he could cope with the subject. Since I have a hard time coping with it myself, I could not argue with this.

But there were other, less acceptable reasons, too. A number of churches simply did not want to observe Race-Relations Sunday, and never intended to. A few ministers said they did not agree with official Methodist positions on race relations, but more said they judged the feeling against this subject was too strong in their congregations for them to approach the problem from the pulpit in any but the most gingerly fashion.

Some of these pastors did use a sermon on "brotherhood" that Sunday. But time after time, I was told that one minister or another in one conference or another did not preach on race relations because of his fears about the reaction of the laity of his church. In all frankness, many of them were concerned about job security.

This is an unhappy reflection on the laity of the church. It also shows that—justly or not—some ministers seem to fear reaction from higher echelons of the church organization if they become too controversial. To be sure, in some of these areas the fears of the minister were clearly not justified. But the fears remain, and to me this is very disheartening. It is even more disturbing that there should be any Methodist minister anywhere who should, for *any* reason, feel limited in what he can do and what he can say from the pulpit.

As I considered all the reasons I had heard, it seemed the most significant ones fitted into two basic categories:

1. "I didn't preach on race relations because I feared the reaction of my church members," and

2. "I didn't preach on race relations because I didn't want to raise a barrier between myself and the members of my church."

Both of these sound weak in a church that has adopted as a part of its Social Creed this statement:

"We stand for equal rights for all racial, cultural, and religious groups, and insist that the principles set forth in this creed apply to all alike. The right to choose a home, enter a school, secure employment, vote, and have access to public accommodations should be guaranteed to all . . .

"That the Church should ever refuse access to worship or membership in its fellowship to any person because of race, color, or national origin is contrary to our fundamental Christian conviction."

At Stake: Pulpit Freedom

But the problem, I feel, goes far deeper than what happened on a particular Race-Relations Sunday. I believe it is rooted in the whole principle of freedom of the pulpit.

I firmly believe that every minister should feel an obligation and a complete freedom to preach the Gospel of Jesus Christ and to call attention to its implications regarding the practical issues of society. A minister should not have to fear that he will lose his job or have his salary cut. He should not have to fear raising a communications barrier between himself and members of his congregation. He should be bound by one criterion only—faithfulness to the Word of God.

After all, isn't this what worship is all about? Isn't the point of public worship both the praise of God and

the hearing of his Word—the Word that proclaims both God's acceptance of us and his demand for our obedience? If a sermon is directed simply to the wants of a congregation, and overlooks its deepest need—the hearing of God's Word—then it is no sermon at all, and the congregation is no church at all.

It seems to me that, as laymen we need a radical revision of our attitude toward the meaning and the purpose of preaching. We should realize that we cannot always agree with the one who preaches—if he really preaches the Gospel as he should. We ought to realize that the minister has responsibilities to all of us, and this involves preaching to particular people and particular groups of people about particular things. We should realize that he cannot please all of us all the time-or even any of the time.

Act of Unfaithfulness

We should realize, finally, that the greatest act of unfaithfulness on the part of a minister is in seeking to please men rather than God. His task is to proclaim God's Word as it applies to our lives—to the personal, social, and political situations in which we are involved. It is not to tell people what they want to hear.

The message that Jesus preached was a painful one to hear. But its effect was new life for those who heard and heeded it. The minister who faithfully proclaims the message of Jesus Christ eannot avoid the note of God's judgment against all men. And if we try to soften that note of judgment, we are tampering with the word of God—and with our own salvation!

Of course, no minister or church body is infallible. In the last analysis, the individual must decide for himself whether what he hears is or is not the Truth. But the churchgoer who assumes that he already has a monopoly on the truth and can sit in easy judgment of every sermon is sadly mistaken.

The minister is not infallible, but he is an appointed officer of the church of Jesus Christ. And unless we hear him with open minds and open hearts, unless we enter the worship service ready to have our



Vinnie Ream and Lincoln: This is the model Vinnie used for her life-size statue that stands in the nation's Capitol.

The GIRL and the STATUE

JANUARY 25, 1871, was a cold night in Washington, D.C., but a crowd huddled outside the nation's Capitol. When the doors were opened at 7:30, as many as possible pressed into the rotunda where President Ulysses S. Grant, senators, congressmen, Supreme Court justices, foreign dignitaries, and other notables already were assembled. The occasion was the unveiling of a new statue of Abraham Lincoln, the work of an attractive, 23-year-old sculptress named Vinnie Ream.

At the ceremony's climax, a silken U.S. flag was lifted to reveal the tall, angular figure of the assassinated President. The audience first stood in silent awe, then burst into applause. They clearly shared the opinion of O. H. Browning, a former secretary of the interior, who had seen the work before it was completed in marble.

"The best model I have ever seen of any person," he declared. "It would be difficult for a person to stand before it and contemplate it without feeling that he was in the actual presence of the departed President."

Fragile Vinnie Ream, the first woman ever to receive a commission from Congress to do a statue, had captured the mood of Lincoln during trying days of the Civil War when she had spent a half hour with him almost daily for a period of five months.

Only 16 at the time she started her visits to the White House, the Wisconsin-born girl was a \$600-ayear post office clerk with little formal training in sculpture.

In later years she recalled, "Lincoln had been painted and modeled

before, and when friends of mine first asked him to sit for me, he dismissed them wearily until he was told that I was but an ambitious girl, poor and obscure. He granted me sittings for no other reason than that I was in need.

"The opportunity that I had to study Abraham Lincoln," she said, "was indeed unusual, because of its intimacy . . . It seemed that he used this half hour as a time for relaxation, for he always left instructions that no one was to be admitted. . . .

"He seemed to find a strange sort of companionship in being with me, although we talked but little. His favorite son, Willie, had but just died . . . I made him think of Willie. He often said so and as often wept."

By a joint resolution of Congress, approved July 28, 1866, Vinnie Ream was commissioned to do the life-size marble statue. "The one great, lasting, all-dominating impression that I have always carried of Lincoln," she said, "has been that of unfathomable sorrow, and it was this that I tried to put into my statue."

Her work was acclaimed by those who knew Lincoln most intimately. Said one: "His old acquaintances and associates . . . will recognize the same thoughtful expression which they had often and in years ago been accustomed to see."

Since the winter ceremony almost a century ago, Vinnie Ream's statue of the Great Emancipator has been viewed and loved by millions. It stands today at the west entrance of the Capitol rotunda as a lasting tribute to Lincoln.

—ERNESTINE C. COFIELD

own thinking upset by the Word of God that may be coming to us through the human words of the minister, then we have not begun to know the meaning of worship.

I see no point in going to church at all if we are not going to worship. Yet an essential part of worship is communication between the minister and the congregation about the Gospel that he is seeking to preach. To do this, the minister must have the desire to create and communicate it; the congregation must have a desire to receive it.

The Right to Be Wrong

A Christian should realize that his pastor has a right and a duty to speak—and, if you will, a right to be wrong. If the minister is doing his job, it can be expected that laymen will disagree. That is part of the right and duty of the layman. He, too, may have an important iusight about the Word of God. He, too, is a priest and a chosen vessel.

Even so, disagreement that is expressed in the childlike demand for the minister's removal is irresponsible disagreement—for it cuts off communication and thus subverts the whole purpose of preaching

For if a minister, by his sermons about race or slum conditions or temperance or any other subject, can create thought and disagreement, then he is accomplishing—particularly if that thought and that disagreement lead to further discussion between the minister and his congregation on what is the Christian way.

Any church that allows any curtailment of freedom of the pulpit weakens itself immeasurably. Hence I would urge each layman in the church to assure his minister that he has that freedom. I would urge each layman to urge his minister to feel free to preach the Gospel, to speak (borrowing an old Methodist expression) "from the heart, and to fear not the consequences."

I would urge the laymen of the church to understand the proper role of the minister so he can talk to us about specifies. Only in this fashion can he preach the Gospel through a sermon that is a message rather than a mess of platitudes. □

THIS IS MY COUNTRY

By ALMA L. WINGOOD



Two YEARS ago my father, my two sons, my daughter, and I drove from Massachusetts to Louisiana. It was an emergency trip. We were on our way to stand with my mother as her mother was laid in her final resting place in the woods of Mississippi.

We reached a Southern city one evening in a blinding rainstorm and headed for the only Negro motel in the city. It was filled up. We stopped for gasoline and asked the white attendant where we could find a place to stay. We were hopeful when he told us that he thought we could stay just about any place, but the hope was short lived. We were turned away from four motels with vacancy signs.

Finally, I turned to the children and said, "We'll drive as much as we can tonight. It will put us further along the way." The children, not realizing what the situation was, smilingly settled down and tried to sleep.

My father had been driving practically all day, and I told him I would take the wheel so he could get some rest. For about three hours I drove, very slowly, with the great hurt resting in my heart. Later my father took the wheel again, and finally parked in a service-station lot because he could no longer see through the rain.

Before I slept, I cried—as silently as I could—to let out as much of the hurt as was possible. Again, as on other occasions when I had been shut out because of the color of my skin, I turned to God with my questions:

"What about my children? Could it be they won't be able to hear you when you speak to them about the all-conquering love they should have for their fellow human beings? Will they be required to suffer such insults to their dignity at the hands of their own society, their own brothers?"

When I had answered my own question with a "Please, God, no!" I slept.

Many thousands of Americans have actively entered the struggle for equal

rights—taking positive action in one direction or another.

There are those, however, with the burden hanging just as heavily on the heart, who cannot protest in the prescribed manner. It could be because they lack vision and true understanding of the situation as others see it. It could be that they are fortunate enough to know a way of life in which every available moment is taken up with earning a living and attempting to help their children develop their academic, artistic, spiritual, and moral potential.

I do not know what you would call this group without the motivation to demonstrate. All I know is that I am one of them.

For as long as I have been aware of the race situation in my country, I have continuously asked myself and my God, "What can I do to help?" Many years ago I asked the question, and the same answer continues to come after much probing and soul searching. It is this:

"Be just as humanly good as I have made you. You are my own, resting safely in my love. Love your brother as I love you."

Carrying this answer in my heart, believing it with all my being, I feel that for me it truly has proved its worth.

I am a daughter of the South. I still love the land, even though I have been away from it for the past 20 years, going back only for visits. I have some knowledge of my background and understand why my skin is not a "pure black," and I am not angry or disturbed. I am only thankful that God permitted me to be, and since he did permit my being, I am obligated to appreciate the gift of life. And I do.

I do not choose to cause my brother to use brute force upon me. I choose instead to love my brother, to ask him for help when I need it, and to tell him that I am dependent upon him as he is upon me.

I am deeply shamed that my country has permitted a situation in which some citizens feel they must allow themselves to be dragged from public eating places, jailed and prosecuted, while fighting for rights that already are guaranteed to all Americans.

I cannot demonstrate, I cannot picket, I cannot willfully cause myself to be injured or jailed. But I do cry out for justice, and I do try to help my fellow human beings to understand that I am human, too; that I, too, am an American; that "this is my country, land of my birth."

During your lifetime, you may have been faced by situations, involving people with different colored skin, that have brought honest doubt to your minds and hearts—for any number of reasons. But I take the liberty to assume that, on these occasions, you have gone into conference with yourself and your God and have come out either without doubt or at least with an open mind.

What can you do? You can continue to keep hatred, bigotry, and prejudice out of your own life. You can recognize the needs in your city and use your power to see that they are met.

To help you gain understanding, you can read James Baldwin's *Nobody Knows My Name* (Dial, \$4.50), and Dr. Martin Luther King's *Why We Can't Wait* (Harper, \$3.50).

You can have your own personal conference with God to determine what it is you can do, and then you can do it—no matter how difficult.

And then, finally, you can be particularly alert to the individual frustrations and even angers that cannot help but exist—during this particular period of our history—in the hearts and minds of your black brothers. And you can exercise the power of God's love working through you to help end causes of these frustrations.

New Frontiers in Healing

Breakthroughs on medical frontiers have led to many changes in hospitals, but those related to Methodism still begin with the concerns of Him who went about 'healing every disease and every infirmity of the people' (Matthew 4:23).

MORE AND MORE, the laboratorics and research and diagnostic centers of modern hospitals are becoming fantastic arrays of humming machines, glistening instruments, spinning fluids, and mysterious electronic gadgets. One can only express awe at such wondrous additions to the healing arts: kidney, heart, and lung machines . . . radioactive tracers . . . electronic pacemakers for faltering hearts . . . lifesaving blood banks and organ transplants . . . laser beams and computers.

All these, and many more, give a new look to the weaponry man has devised in his oldest war against disease and death. For church-related hospitals, they are valuable new tools in a ministry of healing that is rooted in concern for fellowmen who suffer.

Increasingly, it has become one role of the Christian church to join with medical science to alleviate suffering and prolong life. When John Wesley saw the sick "standing in the streets with pale looks, hollow eyes and meagre limbs," he became physician as well as preacher. More than that, Methodism's founder opened a free medical dispensary for the poor.

In the Wesleyan tradition, 78 Methodist-related hospitals have been established throughout the United States. These institutions strive to maintain the highest scientific standards while making their own contributions to medical research and discovery.

Today's new look in hospitals involves the work of many men and women of diverse talents in many fields. One may be the training of all-important nurses, another the research of a famed toxicologist like Dr. Griffith E. Quinby of Central Washington Deaconess Hospital [page 34]; one may be a technician devising a new machine for a special task, the other may possess the surgical skill of a Dr. David J. LaFia [page 36] returning another Parkinson's disease victim to a near-normal life at Methodist Hospital in Philadelphia.

New look in design: Recently added to 500-bed Rochester (Minn.) Methodist Hospital are these octagonal units which have nursing stations and esential services centrally located.





in Nuclear Medicine

Boon to mankind:
Radioactive isotopes,
by-products of the atomic
age, help medical men
diagnose and treat a million
patients a year. From a
molybdenum-99 generator at
Chicago Wesley Memorial
Hospital, Dr. James L. Quinn III
"milks" technetium-99,
an important tool in
diagnosing and locating a
malignant brain tumor.

Louis Pasteur described research laboratories as "the temples of the future...there humanity grows better, stronger, and greater." The great French bacteriologist's own work saved millions of humans from untimely death when he proved that bacteria spread disease, developed the pasteurization process, and gave the world an immunization vaccine against rabies. But even Pasteur could not have visualized the new discoveries, techniques, and inventions that pour from laboratories today.

Much remains to be done. To say that leprosy, the ancient, fearful curse of Bible times, is still around does not mean that it will not be erased from the earth someday. And to write that cancer is unconquered does not mean that a cure for some form of this dread disease will not be announced before ink is dry on these pages.

Electronics age, wonder-drug age, atomic age, space age, computer age! These overlapping epochs of modern science are producing an explosion of healing knowledge without precedent in human history. While glorious discoveries are made in laboratories almost daily, they mean little until the patient stands face-to-face with his doctor, or until a new drug or machine or technique is made available in a hospital.

If the atomic bomb looms as a menace to all life, nuclear research promises fantastic new tools to diagnose and cure disease. Similarly, the space age has brought the application of astronautic telemetery, developed to relay a spaceman's physical condition back to earth. Electrodes attached to the body of a hospital patient continuously and simultaneously record some 150 facts about the patient—from action of the heart and the circulatory system to blood pressure, respiration, and brain-wave activity.

Computers "think" with the speed of light, making split-second responses to help the diagnosis and treatment of disease. These are machines used by medical men who necessarily must think of man as an electrochemical machine, and disease as a malfunction of that machine. But in the eyes of the Christian church, man is more—much more—than that. For basic to the healing ministries of its hospitals is the church's love for man as the child of God.





Methodist hospital research teams, continually seeking the "ounce" of prevention, include specialists like Dr. Griffith E. Quinby (above), Central Washington Deaconess Hospital, Wenatchee, and Dr. John Wallace of Meharry Medical College and Hubbard Hospital, Nashville, Tenn. Dr. Wallace is shown with an electron microscope (left) which magnifies leprosy cells 30,000 times as he probes the mysteries which surround immunity to this dreaded biblical disease.





At Cincinnati's Bethesda Hospital Research Center (above), scientists study two problems that still plague surgeons and obstetricians—sudden shock and deficient blood flow to the various organs. Meanwhile, at Iowa Methodist Hospital in Des Moines (left), computers take over some—but not nearly all—of the chores once left to the doctors and nurses.



The amazing laser beam will cut through steel—or, with delicate touch, repair a torn retina. Ten years ago this disability meant difficult surgery and weeks of immobility, or blindness. Now the operation is quicker, costs less.





When Dr. Michael E. DeBakey (left) operated on the duke of Windsor at Houston's Methodist Hospital, replacing a ballooning aorta with knitted Dacron tubing, he already had used this life-saving surgery on some 6,000 patients. Surgeon David J. LaFia of Philadelphia's Methodist Hospital (above) is famed for Parkinson's disease operations.



Surgeons use a special microscope for a delicate ear operation at St. Luke's Methodist Hospital, Cedar Rapids, Iowa.

THE NEW LOOK / in Medical Engineering

THE LASER beam being used in an operation at Emory University Hospital, Atlanta (opposite page), represents an electronic development so rapid that few doctors or scientists are able to keep abreast of its progress. Used in many hospitals today, particularly by ophthalmologists for remedying detached retinas and removing eye tumors, the laser has possible applications in many other fields of medicine, from cancer treatment to general surgery. Electronic instruments are hurrying the day when more and more successful organ transplants will be commonplace—even new hearts, kidneys, lungs, livers, and vital glands!

Parkinson's disease once was a hopeless, incurable ailment affecting nearly 2 million Americans with "shaking palsy." It now is a treatable neurological disorder traced to the basal ganglia of the brain and to the brainstem. As shown on the opposite page, surgical techniques have returned a number of Parkinson's

disease patients to daily lives of near-normalcy.

Biochemists are making unbelievable strides with radioisotopes supplied to research centers as by-products of atomic fission. Well known is cobalt 60, the "poor man's radium," which can be used to destroy cancerous cells. Radioactive iodine seeks out the thyroid gland, and destroys some types of cancers there. Many other known isotopes remain to be tested.

The Methodist Church, long a leader among Protestant denominations in the hospital field, faces a neverending challenge to keep abreast of the flood of new medical knowledge. Breathtaking discoveries emerge from raw research almost every day—but the techniques and costly equipment necessary to apply them to the patient do not appear overnight. And even though it may be in the vanguard of scientific medicine, a hospital must continue to minister to man's psychological, emotional, and spiritual well-being.



A patient's vital body functions may be observed on a bright television screen, or put on tape for play back, at Parkview Memorial Methodist Hospital, Fort Wayne, Ind.

In the radiation room at Burge-Protestant Hospital, Springfield, Mo., a powerful betatron unit is in use to treat deep-seated cancer.

THE NEW LOOK / in Radiology

X-RAYS, ONE OF mankind's monumental discoveries, led eventually to the fluoroscope method of radiology which enabled physicians to watch bodily functions on a screen. But the X-ray-plus-fluoroscope method of viewing has limitations. It produces an image so dim that the physician must allow at least 15 minutes for his cyes to become accustomed to the total darkness of the room in which he makes his all-important diagnosis.

Medical men wanted a technique that would increase the light level of fluoroscope viewing; they called for a brighter image, and medical engineers joined with television technicians

to solve the problem.

The X-ray Screen Intensifier (above) is used in a number of Methodist hospitals today. This time-saving (and life-saving) machine combines X-ray photography with the fluoroscope and television components to produce an image 3,000 times brighter than formerly was possible. Thus, a clear, simultaneous picture of the body's inner workings may be viewed by one doctor, or many, near or far from the patient in the examining room.





At Methodist Hospital of Brooklyn, N. Y., technicians (above) look for telltale signs of malignancy in smears sent by women instructed in the use of do-it-yourself cancer-detection kits.

At New England Deaconess Hospital, Boston, a physician (below) equips an out-patient with a portable infusion pump timed to make periodic injections of a cancer drug.







Space-age telemetry: Electrodes attached to a critically ill heart-attack victim enable attendants at Methodist Hospital, Madison, Wis., constantly to monitor and record the patient's condition, awake or asleep.

THE NEW LOOK / in 'Thinking' Machines

It is describing what electronic computing devices mean to mankind through medicine," said Dr. Willard F. Libby, a Nobel Prize winner.

Computers capable of 20,000 additions in a second will soon hold millions of pieces of medical information. A doctor may telephone facts to a technician on duty at a computer center. While he holds the phone, the computer sifts through 15 million facts concerning a million patients—and may come up with the therapy needed to save the life of a dying man.

But computers are cold, stark, mechanical. A computer cannot replace the doctor-patient relationship. Nor will the computer replace the human warmth and sympathetic efficiency of those women in white (right), who are ever needed in a hospital's fight to relieve suffering and save lives.

—H. B. Teeten



Today as never before, the faith many Christian laymen profess is challenged—not only from outside the church but often from within it. Here are two reflections by laymen on this very dilemma, one based on a meditation presented at a Woman's Society meeting, the other a sermon delivered on Layman's Sunday last fall in a Texas church.

Faith, Reason, and the Open Mind



'We must open our minds and let the new ideas in'

By Betty Mahaffey, wife, mother, and member of Good Shepherd Methodist Church, Park Ridge, Ill.

IN THE PAST few months, I have been compelled to think more deeply about my Christian beliefs than ever before. The rumblings in my head are still small, but I have a feeling the disturbance will grow.

It began, without my realizing it, about two years ago when we had a study course at our church on John A. T. Robinson's book *Honest to God*. I had heard of the book and knew it was causing quite a stir in church circles. But when the course started, and we got into new theological thinking, I was thoroughly shaken up to discover learned men were adapting theology to speak to specific issues in today's world.

I thought I was ready for this and would welcome "whatever it was." But I discovered that my mind had closed long ago—soon after I went to Sunday school and heard Bible stories as they were taught in rural Missouri in the 1930s. In most aspects of daily living, my ideas are quite contemporary—sometimes a little far out. But I deeply resented any tampering with the literal interpretation of biblical history. Not that I ever would win a silver tea service as a pillar of the church. It was simply that those concepts and beliefs were deeply entrenched in my mind and, therefore, if I believed them, they must be right.

Still, the thought had nagged me from time to time that if I really was so sure, then why was I so unsure, so puzzled, so resentful at injustices, misery, and the unfairness of life? Why couldn't I tell myself that everything was God's will, even such major events as the mass murder of millions of Jews by Hitler's regime and the other crimes of man against man?

Then recently I read about the rising ferment among teachers and students in seminaries and their growing belief that the old theologies—and the Bible stories, too—were conceived by men to speak to particular needs at particular times in the past, using the images and thought patterns most appropriate in these particular times. Because of this, I read, we often have great difficulty interpreting the basic meanings

and applying fundamental Christan truths to present-day situations.

Many believe this is why religion as we have known it in the past is losing ground; it just does not *seem* to speak to our problems and needs today. Some theologians even are using the term "God is dead" to express their conviction that he no longer is experienced by modern man, and that he really does not influence our lives and the way we live them.

One whose thinking has influenced much of the newest theology is Paul Tillich, who died last fall at 79. I had heard about him and listened to discussions of his ideas, but he never really registered with me. Then, after his death, I read a number of articles about his life and philosophy in the newspapers and popular magazines. I found that much of what he has said hit home with me. Here was a man who, for years, has been raising and discussing questions that now are popping up in my mind. Yet how many church members—and I include myself—have really exposed themselves to his thought?

More important, how many of us have really pondered what we *ourselves* believe, now that we are adults with families? Didn't most of our minds close years ago? Don't we say to ourselves: "I believe everything I learned in Sunday school, and that's enough

for me"?

This is easy and it is comfortable, because we do not have to take the risk of thinking—and possibly doubting. We just go on fooling ourselves into believing that our childish concepts of religion are enough to get by on—if we do not try to apply them to this changing world. We think all we have to do to be Christians is go to church, sing hymns, give some money, belong to the Woman's Society, and serve dinners to our already well-fed men. Maybe once a year we put ourselves out to help someone really in need—as long as it does not interfere with our suburban way of life. Since we are baptized and go to church, we expect to go to heaven when we die.

Well, perhaps we are not that simple, or that uncomplicated. Still, not very many church members see any reason in the world to seriously question the beliefs they have held since childhood. Yet theologian Paul Tillich said the Bible must constantly be restudied and freshly interpreted as man's experience and knowledge grows, and that Christian understanding cannot stay alive unless it continues to deepen.

Our world is vastly different from what it was 50 years ago. There are no time or space barriers left; nothing is closed off. The church no longer can close itself off, either. It cannot be a self-contained unit with its members serving only each other, having fellowship only with themselves, being neighborly only with themselves. That's a club!

No, the church has to change, and the new theories seem to say that the only real Christian way is to be concerned with all men, to serve everyone who needs us. No longer is it sufficient for us to steep ourselves in Bible stories, for us to busy ourselves within our own stained-glass walls, and for us to look constantly to the past. The church—and the church means you and me—must be concerned with now.

There is no doubt that many of our ways of life are changing. Our children's lives will change still more. If the church is to survive, if it is going to offer something our children will seek and want, it will have to adapt itself to today. This means we will have to adapt ourselves.

Even if we do not accept or believe these newfangled theories, we must at least open our minds and let the new ideas in. Maybe they will drive out the old fears. Or maybe we will not want to buy any of them. But at least we will have the knowledge of the forces that are changing our lives.

With knowledge comes understanding; with understanding come tolerance and respect for others and their ideas. From tolerance and respect, concern can grow. And isn't concern what being a Christian is all about?



'The church should encourage the questioning approach to our faith'

By Charles A. Inge, businessman and member of Spring Valley Methodist Church, Dallas, Texas

NE OF THE principal attractions for me at Spring Valley Methodist Church is its biweekly Sunday evening discussion groups. At these meetings our talk centers around a provocative idea or statement of some religious thinker—not necessarily an ordained or official spokesman of the church.

To the religiously thin-skinned, some of the sessions must be discomforting because the tone often is critical of organized religion's posture in relation to contemporary society. But I believe this questioning approach to our faith is vital.

Through the ages, organized religion has directed its message chiefly at the hearts and spirits of the people, instead of at their minds. Consequently, we still find Christians expecting the most illogical fruits from their faith: "Dear Lord, don't let it rain on my birthday"; or "Dear Lord, if you will just do this for me, I will do thus and so for you." I wonder if God

does not run and hide altogether when both sides, sav

in a football game, pray for victory.

We were created in God's image, whole men: heart, spirit, and mind. And yet, too often, religion still is proffered only on a blind-faith basis, disregarding reason or understanding. This is not necessary; there is so much reason behind and for religion that the church should encourage the questioning approach. Only in this way can whole men be developed within the church, and only in this way can we begin to understand the *reason* of Christ's loving sacrifice.

Spinoza, the 17th-century Dutch Jewish philosopher,

did not believe in the divinity of Christ, but still put Christ first among men because of His wisdom. Spinoza felt the ethic of Jesus represented man's farthest reach toward truth, toward perfect rationality. In our own age on a shrinking planet, when we are but a few hours from all the world's non-Christian societies, we need to understand God and Christ in more rational terms. Our spiritual images need not be diminished in this process.

Questioning at its best is constructive criticism, and an attempt at better understanding. If the questioners were not concerned with the church's continued progress, why would they bother? So we should neither be afraid of questions about our faith, nor be quick to brand those who criticize it as irreligious. It is possible that sometimes they express more faith in their concern to find answers than do those who are slow to doubt.

One controversial "critie" of the modern church heard by our Sunday-evening group was Bishop John A. T. Robinson, of the Church of England, who spoke last year at Northaven Methodist Church in

suburban Dallas. Dr. Robinson says:

"Few people realize that we are in the middle of one of the most exciting theological ferments of the century. Some theologians have sensed this for years; but now, quite suddenly, new ideas about God and religion, many of them with disturbing revolutionary implications, are breaking the surface.

"If Christianity is to survive, it must be relevant to modern secular man, not just to the dwindling number of religious. But the supernaturalistic framework within which traditionally it has been preached is making this increasingly impossible. Man can no longer credit the existence of 'gods' or of a God as a supernatural person, such as religion has always posited."

Dr. Robinson is aiming at what he calls "a new image of God." He sees the irreducible reality of Christianity as the love of God in Jesus Christ. The truth of this religious reality manifests itself through our daily lives—lives lived as gracious neighbors to all our

fellowmen.

Can most Christians express their faith as concisely and truly as that? Think of the whole body of the Church: Presbyterian, Methodist, Catholic, Baptist, Mormon, Christian Scientist, Salvation Army, Unitarian, Pentecostal, and all the rest. Within these various groups one can find a world of supernatural and superannuated imagery, much of it totally different from sect to sect. And, it is so cloaked in liturgy, so obscured in traditional expression, emotional fervor, and seetarian fraternalism, that the average man cannot understand its meaning without indoctrination and long membership.

The church's basic problem today is that too many men—both outside and inside—cannot identify with it. The mystic, the miraculous, the supernatural love and power variously revealed as cornerstones of Christian faith and ethics are seldom seen or experienced apart from the church. Certainly they are not evident in most of our movies, books, plays, TV programs, magazines, or schoolrooms; nor in our daily lives.

On the other hand, the marvelous, Godlike achieve-

ments of science, brought about through the efforts of man, are everywhere in evidence. And they are easily identified with. If a man does not have a brother who is a doctor, a cousin who is a chemist, or a close friend who is an electronics expert, he at least is a taxpayer who is reminded daily of the cost of Godlike flights into space. He knows he is contributing—perhaps involuntarily, but participating nevertheless.

Why do I describe scientific achievements as Godlike? I submit that, from prehistory, man has envisioned more perfect examples of his own potential than he could see anywhere around him. He often has invented personalities whose superhuman feats he could deify and emulate. He also has worshiped the forces of nature, hoping to curry their favor. Man's early gods symbolized his ascendancy. As he saw sickness and death, man dreamed of gods beyond the reach of physical frailty, gods who were immortal and could conquer time. Suffering hunger and want, he envisioned gods of bounty and plenitude who could lead him to lands "overflowing with milk and honey."

Most of all, man through the ages has witnessed numberless orgies of man's inhumanity to man, the devastating cruelty, the terrible yet subtle prejudice and injustice with which socially insecure men pathetically have attempted to secure themselves in the awesome scheme of life and nature. After long centuries of man's existence, our God of compassion and love, to whom such injustice is sinful, was revealed to us.

In the Old Testament, God was portrayed as both loving *and* to be feared. His justice could be quick and hard, especially to nonbelievers. He was a supernatural being, remote and difficult to understand. This kept him from becoming too humanized and established him as eternal and dependable, a North Star to guide the frail craft of man's morality as he attempted to get himself organized socially.

Man has held varying images of himself in relation to his gods. As Christians, we have, for too many centuries, nurtured a concept of man as unworthy, born into sin, incapable of handling his own affairs or controlling his destiny. Through the ages, this concept has had a constraining influence on the development of man's knowledge, especially in the sciences. Vesalius, Galileo, Copernicus, Newton, Darwin, Kepler, Jenner all experienced the "wrath of God"—as interpreted and metcd out by the churches of their time.

When Copernicus devoloped his theory that the carth revolved around the sun, instead of vice versa, religious doctrine clung doggedly to its traditional views. Listen to our Protestant forebears:

Luther: "This fool wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth."

Calvin: "Who will venture to place the authority of Copernicus above that of the Holy Spirit?"

And John Wesley, speaking about 200 years later, still held that this "tends toward infidelity."

These men were vigorous, dedicated leaders as the

Christian church emerged from the Middle Ages. But it was a period of general belief in an omnipresent devil, evil spirits, and witcheraft. All too often, churchmen—both clergy and lay—succumbed to unreason. They opposed, frequently by administering violence, the advance of human knowledge. The massive organization of the Roman Catholic Church struggling with itself over the theological implications of birth control is a modern example of ecclesiastical resistance to the tide of science and new knowledge.

Over the ages, even so, ideas about religion have undergone many worthwhile revisions. Yet, to the average man, God has remained the medium by which man might accept those facets of his existence he does not understand or with which he could not

otherwise cope.

If science has taken some of the impact out of a superhuman God and we are not as easily awed by nature as before, if we have, indeed, developed the power to be a god—the god of destruction—through devices and arsenals of truly Godlike proportions, then what is the role of the Christian faith today? Is it not obviously to witness to the superhumane aspect of the Godhead as exemplified in Jesus Christ?

Contemporary man has fallen heir to social problems that have festered for generations. Colonialism, white supremacy (or any race prejudice), communism—modern man has been washed under by a tidal wave of hate and subhumaneness. Yet, it is in these very problem areas he has seen the modern church suffer its saddest failures. Instead of invoking the superhumaneness of God to be made manifest in our own lives, we Christians have far too frequently withdrawn into shells of sectarian social security.



NEW WORLD

Why must man seek the stars? Has earth at last Yielded all secrets? "But the stars are there." Hence in this age, space galleons must dare New conquests, new Magellans sail the vast Spirals of space; in "hyperdrive" cruise past Far galaxies. That is, if man shall spare The earth from holocaust. For everywhere Men face the fire storm, death ray, atom blast.

A star-large realm of earth still unexplored
Thus stands revealed; with utmost urgency
Calls for outpourings of a worldwide hoard
Of wealth and time and work and prayer if we
Are not to die—this land where all wars start—
The unknown reaches of the human heart.

-BEULAH M. McCALEB



Why was the church 100 years late on the race issue?

Why is it that even today much of the church is uncommitted in this vital area of witness and service?

Why has the church stood aside and delegated to the federal government larger responsibility for dealing with slum and delinquency problems?

As a Christian, I have not been able to answer these questions. I have served as a member of the Dallas Action Committee for Community Improvement, which has attempted to understand and delineate the basic problems contributing to the slum blight situation in Dallas. The educational subcommittee I headed suggested that the religious organizations of the city begin to involve themselves in this area of socioreligious need, observing that: "With all too few exceptions, they (the churches) have either thrown up their hands or engaged in token programs." 1

Yet the human decay in the slums expresses itself in immorality, acceptance of violence, lack of understanding of the meaning of human dignity, and prejudice and intolerance, all signaling a desperate need of these people for religious training, guidance,

and, above all, love.

The elemental truth of creation is that it exists. The real, essential questions of life and religion, then, should concern the condition, nature, and excellence of existence. Too much emphasis on the life hereafter can and does lead to abuse and neglect of man's temporal experience.

Truly, our churches today face their greatest challenge. They must become more relevant to the daily needs of man's modern society. But this challenge is just opportunity in work clothes. The old deities of carthquake, storm, war, pestilence, and retribution are obsolete, their powers preempted. Man has become a master in the arts of medicine, time, physical

comfort, and convenience. It is in *love* that man still is primitively deficient.

Where is it that we can find essential love, and thus hope, for mankind? Only in a superhumane concept of God, as demonstrated in the life of Christ. The superhumane conduct of Christ as set forth in the New Testament is only understandable, in fact only conceivable in terms of divinity; it so far exceeds the human actions we observe everywhere. Traditional belief should not suffer from this new emphasis, if it is first understood and then wholeheartedly embraced.

What golden opportunities the "dilemma" of the modern church presents! It will arouse our hearts and our spirits and our minds. It will invite our questions, stir our imaginations. Some of the old trappings, paraphernalia of an earlier age, may be shunted.

The heavenly message of love survives—it is always vital, totally relevant. Love is bedrock. It is boundless; it is eternal!

"So faith, hope, love abide, these three; but the greatest of these is love." □

¹ One notable exception was reported in Better Housing for Dallas Negroes, December, 1965, page 66.—Ebs.



Putting together the shattered pieces of a young life is not easy—
nor is it always possible. In a few U.S. communities, concerned and farsighted individuals
are organizing protective services to forestall that difficult task with . . .

An Ounce of PREVENTION

By MARIE W. CLARK

SOMETIMES it is a bold headline that screams, "Boy Bandit Shoots Cop." Sometimes it is a small item in the back of the paper, "Ten-Year-Old Girl Caught Shoplifting."

Or it may be a sad observation across a bridge table, "Did you hear that Eddie tried to commit suicide and they locked him up? He only needed one more semester to finish college."

All these young people had one thing in common: they showed signs of approaching trouble. We read that the boy bandit was "known to police," and we remember that Eddie was often depressed. Then we ask each other, "Why didn't somebody do something *before* the kid reached this point?"

But what would you do if you knew your neighbor's child was headed for trouble? Actually, unless your community has a "protective services" unit, you cannot do much of anything. Where, in a community without such an agency, can the concerned turn to find aid for troubled children?

Ministers can help in some cases,

but the largest percentage of families in trouble is not found among the church-going population, and the busy pastor simply does not have time to help every disturbed family. Law-enforcement agencies can step in only if a law is being broken. Schools counsel children, but usually have time and money only for counseling related directly to education. Generally speaking, private agencies are too small, overworked, and financially handicapped to help more than a handful of the families needing aid—and

then only if the family itself is aware of its problems and asks for

help.

Few communities in the United States have protective services, and few people understand their functions. Vincent De Francis, director of the children's division of the American Humane Association, defines protective services as a "reaching-out technique to make more responsible parents out of sometimes grossly inadequate ones . . . The services are geared to rehabilitate the home and treat the factors which brought about the neglect of the children."

Sometimes these services are handled through private organizations, but more often they are a branch of the public-welfare department. Federal funds, under Public Law 87-543, help pay the bills. The protective services unit accepts complaints from all sources —including police, health and social-service agencies, school personnel, and neighbors of children who seem to be neglected or emotionally battered. Then it contacts the family. The service is nonpunitive and emphasizes prompt attention to current problems.

Strangely, protective services are not easy to sell to lawmakers who control the local child-welfare purse strings, perhaps because the program is not so dramatic as welfare reforms or new juvenile hall buildings, or maybe because the public is unaware that such help is not already available.

But the necd is great. One boy in five, growing up right now, will be hauled into court for delinquency. Almost a third of a million youngsters 17 and younger are under care in out-patient psychiatric clinics in the U.S. The suicide rate among teen-agers is up sharply, according to a study made at the National Institute of Mental Health.

How do troubled children get that way? Dr. Margaret Gerard, a leader in child-development work, says that severe disorders usually can be traced to pathological parental attitudes which come to the surface in excessive neglect, cruelty, and gross inconsistency.

Yet parents do not say to themselves, "I hate this child, therefore I'll attempt to destroy him." Many

For Additional Information . . .

For those interested in establishing protective services units in their areas, the following sources are recommended:

- 1. Standards for Child Protective Service is especially helpful during the planning stages. This book can be ordered for \$1.50 from the Child Welfare League of America, 44 East 23rd St., New York, N.Y. 10010. The league will send, on request, a list of its publications.
- 2. The American Humane Association, the national association of child protective agencies, provides consultation to communities seeking to promote protective programs. Its published materials on the organization, philosophy, and techniques of child protection are available at modest cost. Write to the Children's Division, The American Humane Association, P.O. Box 1266, Denver, Colo. 80201.
- 3. The Department of Health, Education and Welfare, Washington, D.C., provides on request information about publicly supported protective services.

of the parents of troubled children honestly feel they are doing their best. And seldom are these parents breaking any law which would enable society to remove the child from the poor environment. In most states, physical neglect, involving inadequate housing, malnutrition, or beatings, is the only basis for police or court action to protect children. Emotional neglect and deprivation is harder to prove and seldom considered even a misdemeanor under the law.

Take the case of Eddie, the college student who attempted suicide. He now is in a state mental hospital because, according to his psychiatrist, "Eddie's parents turned him into an emotional cripple. The world is too full of thoughtless adults who produce what I call the emotionally battered child."

Eddie's mother was heartbroken when her husband left her for another woman when Eddie was eight. She became a bitter recluse, concerned exclusively with the raw deal she felt she had gotten. She never let Eddie forget, either, reminding him often that, "Men are no good, and you'll be just like the rest of them."

Yet, on the surface, Eddie seemed to be a fine example of what a young, ambitious boy should be. He found part-time work from the age of 12. His school grades were excellent. There was plenty of money—

his father saw to that with generous support checks plus extra money on birthdays and Christmas. But Eddie's breakdown at 21 took a violent form. Shouting irrationally, he tried to cut his wrists on the steps of the school library one crowded noon hour. Let Eddie tell what was wrong:

"Nobody in this whole world cares whether I live or die. Nobody ever did care. All that time I lived at home-until I was 18-I ate all my meals alone. My mother said she couldn't stand the sight of me. My father hasn't talked to me, even over the phone, since I was 12. I wanted him to come to my highschool graduation; I sent him an announcement. He sent me another check. I wanted an invitation to Christmas dinner at his house or my mother's, when I went away to college. I got checks. I tried to make my parents proud of me, but they never even noticed. There's no point in getting in touch with them now. They won't help, except to send a check."

Eddie broke down and cried. "I'm so alone . . . so alone. I'm afraid I may kill the next person who looks right through me. That's why I tried to kill myself."

Obviously, Eddie could not grow up in this peculiar fashion without anyone knowing about it. Two neighbors realized that his mother was emotionally unbalanced when their efforts to talk to her were answered by a slammed door. Eddie's cold determination and lack of friends were observed and worried about by some of his teachers. One went so far as to ask the police if anything could be done. But Eddie was fed, clothed, and nondelinquent. No laws were being broken.

Even if emotional neglect were made punishable by law, clearly there is no logic to seeking the rehabilitation of a child through the punishment of his parents. That would introduce new sources of tension into an already disturbed relationship and ignore the obvious fact that the very problem is the

parents' inadequacy.

Removing the child from his home presents many problems. Foster parents are scarce, and other facilities available to child-placement agencies are institutional. All too often they represent no more than juvenile jails with a primary function of housing delinquents. Worse yet, for lack of even these facilities, 75,000 to 100,000 youngsters are detained in regular jails yearly. Neglected children are the sinned against, not the sinners, and jail makes them feel more unwanted than ever.

The best method of helping troubled families is by reaching into the home, to the source of the problems, and that is the function of protective services. How does a community acquire a unit?

Across the bay from San Francisco, in Contra Costa County, California, a protective services unit has been in existence since November, 1962. The planning began two years earlier, when a police official talked the Council of Community Services into calling a meeting of agencies handling the problems of youth. They came representing a wide range of services, but although they agreed some agency should help children who obviously were headed for trouble, none of their organizations was geared to do the job. After two years of investigating protective services elsewhere, a Contra Costa pilot project was started.

It filled an immediate need. There were complaints about children sent to school in dirty and inadequate clothing, of others who were not supervised after school. Specific instances of trouble were mentioned: a 13-year-old picking fights; a 12-year-old reported to be sexually aggressive; an excellent student failing for no obvious reason—and many more. Their families ranged from those on public assistance to one with an income of \$25,000 a year.

Not every complaint is acted on by this protective services unit. Occasionally, investigation uncovers a neighborhood feud rather than child neglect, and the unit does not approach the family at all. Child custody cases, in which a parent is looking to protective services to gather evidence against the other parent, are avoided. Social workers already are assigned to families on public assistance, and in such cases the protective services staff confines itself to consultation rather than direct service.

When the initial check shows the complaint is legitimate, protective services act quickly. While there is no law that says troubled families must accept help, Miss Sarabelle McCleery, supervisor of the unit, says: "So far the case workers have had no difficulty in being admitted to homes. The parents have accepted the right of the worker to inquire about the welfare of the children.

"These parents are not usually disinterested, nor do they mean to be unkind. Their personal and marital problems often have so blinded them that they quite literally do not realize what is happening to their children."

IMPERVIOUS

The complexities of life
Sensed her naivete,
And swarmed upon her
Like hungry mosquitoes
Relentless in their attack.
Deaf to the humming of their
Wings,

Wrapped in a fine, soft netting Of beautiful thoughts, She smiled vaguely back At perplexities and strife.

-Claudine Keinonen

Some protective services agencies administer homemaker services, day care, foster-home care, psychotherapy, and medical and legal services. The Contra Costa County unit, however, limits itself to short-term service and finds others to take care of specialized needs.

Service clubs, aiding in various ways, have paid tuition so that a disturbed, nonspeaking four-year-old could attend nursery school; financed a washing machine for another family; provided clothing for others; and even supplied big brothers and sisters. Families needing long-range treatment have been referred to a mental-health clinic, private physicians, a clinic for alcoholics, the veterans' service office, health centers, and psychiatric clinics.

This unit's care, which usually lasts 6 to 12 months for each case, does not bring deep and lasting personality changes, but that is not the goal. "Parents are expected to do something to remedy the current condition of child neglect," says Miss McCleery, "and success in doing that often counterbalances the feelings of inadequacy which led to the original trouble. As the problems a family is facing are tackled one by one, parents have greater ability to see what they have been doing to their children."

Protective services are needed in every community to help prevent juvenile crime and mental illness. In addition to relieving human suffering, they also save money for the taxpayer, both immediately and in the long run.

In one county, for example, protective services had cost \$20,000 in 10 months. In this same county, there are six residential treatment centers to house neglected children, and a juvenile detention home for delinquents. The cost per child per month ranges from \$584 to \$751. The protective services unit had cost no more than maintaining just 3 or 4 children outside their own homes—and the unit had counseled 169 families with 584 children. In the long run, it is impossible to say how much misery and future delinquency was avoided.

Prevention is never as dramatic as a miracle cure, but it is a much surer way of solving a problem.

This congregation's experience is one for all church members to ponder.

Despite planning, foresight, and precautions, there were some chilling reminders . . .

The Day Our Church Burned

By C. RICHARD SHANOR

Minister of Education, First Methodist Church, Fullerton, Calif.

It WAS a beautiful fall morning in Fullerton, Calif., and more than 1,000 persons already had been in First Methodist Church for the 9 a.m. service and church-school classes. Now it was 11:55, and another 800 were in the sanctuary as the second service drew near a close.

I was in my office in the educational building when suddenly the door burst open and a wide-eyed boy dashed in and blurted out:

"There's a fire upstairs in one of the closets!"

Several of us rushed up to the second floor, where two church-school teachers were struggling with a heavy fire extinguisher. I grabbed the extinguisher, asking the others to make sure the fire department had been called and to ring the church fire alarm.

It was obvious that the extin-

guisher would have little effect on the fire, which by now had licked its way through the crack at the top of the closet door and was spreading across the hall ceiling. I sprayed the ceiling and cooled it momentarily, but when I directed the extinguisher at the closet door, the ceiling flamed anew.

Within a couple of minutes, flames were sweeping through the second-floor hallway with almost

"I grabbed the extinguisher, asking the others to make sure the fire department had been called . . ."



explosive force. But the alarm had been sounded, and within 90 seconds, 350 children were evacuated from the two-story structure. Adult workers immediately removed the babies from the crib room, according to a prearranged plan. No one was hurt and, although some of the teachers and children could see the flames leaping through the hall windows, there was no panic.

Meanwhile, in the worship service, the Rev. Russell R. Robinson had finished his sermon and had started to receive new members into the church. When he heard the alarm, he first thought a fire drill was in progress, but an alert usher signaled that this was the real thing.

Congregation Leaves Quietly

The minister ealmly read several more names in order to give time for complete evacuation of the burning building. Then he quietly announced that the educational building was on fire, but that the children were already outside with their teachers and class groups. The organist continued to play, thus helping the minister to maintain a calm atmosphere.

Most of the congregation left the sanctuary quietly, confident that their small children were not in danger. A few ushers and volunteers blocked the doors to the educational building to keep people from entering in an attempt to locate children or possessions. Church-school officials checked all rooms to make sure they were empty.

Fire fighters from four stations arrived within three minutes, and the fire was under control in half an hour. Even so, the flames had spread unbelievably fast, involving approximately 7,000 square feet. For a brief period, Fire Marshal Preston Pyeatte feared the entire building might be lost.

Only 15 months before, the burned area had undergone an extensive \$200,000 remodeling program. It seemed tragic that much of this beautiful work was ruined. Yet the remodeling program had provided two of the three alternate exits when the old stairway became a raging torch!

What would the story have been

in your church if a fire of this proportion had broken out? Are you prepared?

The fire at Fullerton resulted in property damage of \$55,000. The loss could have been greater, perhaps tragic, had not church officers carefully prepared for just such an emergency.

How Tragedy Was Averted Here are the steps we had taken:

I. Regular fire drills had been inaugurated several years carlier when Mrs. Phyllis Strange was the church-school superintendent.

2. Certain officers, teachers, and older youth were given specific responsibility for carrying babies and toddlers from their rooms.

- 3. Brief, clear instructions explaining what to do in case of fire were posted beside each classroom exit. (These included alternate plans in case the usual exit should be blocked.)
- 4. Once outside, teachers and children were instructed to stand away from the building and remain together as a class until some responsible adult came for each ehild.
- 5. Locations of fire extinguishers were clearly marked.
- 6. Fire-resistant doors were installed during the remodeling program. Fire doors separating portions of the building from other portions closed automatically, thus containing the fire.
- 7. The city fire department made periodic inspections of the church.
- 8. Four years earlier, the trustees had voted to cover the church property with replacement insurance based on the actual cost of restoring the damaged area.

Not all members of the congregation had been enthusiastic for the time-consuming fire drills. Others objected to the disturbance that the alarm bell created in the worship service, although the worshipers—with four possible exits—were never required to take part in the drills. Many thought the drills were an unnecessary precaution. After all, wasn't it unlikely that a major fire would ever occur on Sunday morning?

But everyone did co-operate, despite some grumbling. As a result, the teachers knew what to do, they remained calm, and their assurance kept the children from becoming frightened.

Lessons for the Future

While our church was better prepared than most, the fire came as a forceful reminder that additional precautions might have been helpful. For example:

1. The fire department telephone number should have been listed beside each telephone.

2. We should have emphasized the importance of closing doors after all people were evacuated from the rooms. (This prevents drafts and unnecessary smoke damage.)

3. More "No Parking" signs were needed next to the building to provide fire trucks and emergency equipment room to operate more effectively. (One fire truck had to park nearly a block away.)

4. If the hall closets had been locked, this fire never would have started. (We learned later that it was touched off by a 10-year-old boy who found a cigarette lighter, used it to see what was inside a closet, and ignited a choir robe.)

We can only hope that our experience will encourage other churches to check their emergency procedures, for churches *do* burn. In fact, according to the National Safety Council, around 3,500 church fires occurred during one recent year, at an estimated loss of more than \$19 million. Wise precautions can prevent many fires, and careful preparation will save lives and property.

All churches—large and small, old and new—should check periodically for fire hazards. In smaller communities with volunteer fire departments, all citizens must share responsibility for fire protection.

The National Safety Council will help on request. For single copies of church fire prevention and safety pamphlets, write to the Religious Activities Department, National Safety Council, 425 N. Michigan Ave., Chicago, Ill. 60611.

We were all shocked by the damage to our building. But the important thing was that none of our people had been lost. Our fire drills had saved lives.

After all, a church is not a place
—it is people. □

Teens Together

By DALE WHITE



Dr. White likes the teen generation. He takes time, though a top executive in Methodism's Board of Christian Social Concerns, to help teens with personal-emotional problems. A seasoned counselor, he specializes in sex education and speaks often for youth seminars. And he is father of three teen-agers.—EDS.

DR. Richmond Barbour always appreciated the honest way you shared your problems with him. As I begin this column, I am just as eager as he was to hear from you when troubles come.

Christians believe in close communion with one another. We stick together when life crowds in and burdens grow. It always saddens me when I see a young person—or anyone—quaking behind a brittle shell, afraid to let others in. So please keep writing about your problems.

But I wish you would write sometime when the sun shines, too. How does the world look to you when things are going well? I'd like to know that. What do you believe in? What does God mean to you? Do you think the church is meeting the challenges of this age?

When I was in Russia last summer with a Methodist study tour, I enjoyed talking with young people. Many of them study English in school, and they like to talk to Americans. They all have been taught atheism, and few have had any Christian education. Yet they are hungry to discuss religion. How would you describe your faith to a young Communist?

We were surprised to see how much Russian youths know about us. They asked questions about Viet Nam, about racial strife in America, about our slums. What do you think about such problems? Let me know what things about our way of life bother you. Or, equally important, what do you love about life as you live it?

Sometime I would like to print your letters just as they come, without comment. Other times I might debate with you. Often I will point you to materials you might wish to read, or persons to interview. Once in a while I will express an opinion on something and ask you to tell me where you think I am wrong.

Please do not expect any magic from me. I have no power to heal all wounds or solve all problems. I can promise only to be honest and open with you about how I think and feel. For when all is said and done, each person must discover the answers to his own problems. The rest of us can only gather around, try to understand, and share our experiences with you.

Qa

I am a girl, 15 years old. I've come to the conclusion that I have an inferiority complex because I am shy in public, especially at school. Trying to overcome it has made me feel like a big fake at times. I can't even get myself to say "Hi" to boys at school. I just pretend I do not see them. At home though, and among close friends, I act my normal self which actually is the very opposite of shy. Until last year I lived in my own special protective sort of group. You see, I am Oriental, though I was born in America. How can I get out of this shell?—S.A.

Please try not to worry about yourself. Nearly all young people share some of the same feelings of inferiority and shyness you describe, at least sometimes. Yours is more painful because you have left the security of a close-knit group. You are suffering the stress of changing groups. Actually, growing up always involves moving into larger and larger circles. Each one of these advancements makes us a little skittish until we learn the new ground rules.

You ask how you can handle things

Cartoon by Charles M. Schulz. @ 1964 by Warner Press, Inc.



"P-s-s-t! You've prayed for the poor people, the rich people, the church, the heathen, our country, and the weather. Leave me something to pray for!"

better. Here are some ideas: Force yourself to be with kids your age. Listen and learn their language, their ways, their interests. Chime in when you have something to say, just as you do at home. Make one or two close friends and tag around with them. They can run interference for you for

Try to study hard and develop the talents which later will earn the respect of others and increase your own self-confidence. Shyness can be a disguised blessing if we use our time of loneliness to cultivate personal skills.

As for the boys, do not be in a hurry about them. For the next few months you will have your hands full getting used to new surroundings. Try to be with boys in groups such as at school clubs and events and at church-youth groups. Dating can come later.



I hate life. God forgive me for saying this, but it is the truth. My theory is that God is not a loving God. If he is, how can he put so much adversity on some when others go free? I am going blind. All my life I have had illness. Now my sight is leaving me. I do not see how God can take such a precious sense from his child. Surely fathers do not like to see their children suffer. Why does God? God blessed me with beautiful ears, hands, legs, and a reasonably intelligent mind. But I just feel I cannot accept blindness. It is terrible when you cannot see God's beautiful world, and your loved ones. God must be very, very displeased with me. How can I throw off this bitterness and hate? -B.V.

Nothing I can say will ease the pain I know you are feeling. From my comfortable world of sight, I can suggest that you pray harder for the faith to throw off your bitterness. But you will not listen, for you know I am not walking with you through the valley of shadow.

Others have come through that valley before you, though. They have suffered everything you suffer, and more. They have struggled through the same crises of faith and fought their way out the other side. I know you can, too.

You will need a soul companion in these hard times. Perhaps a minister, a parent or relative, a very close friend, or a counselor. Talk freely and often about your feelings. Even if you curse God, he is big enough to take it, and will love you in spite of it. Someday the bitter anger will be spent. You will be surprised to find God is still there, loving you.

Are you sure nothing can be done to prevent your blindness? Has every medical possibility been exhausted? If so, then you are entering a new world. Thousands live in that world and can tell you about it. It has its heartaches, but it also has its unique

Find friends in the world of the blind. Let them describe that world for you. Get to work learning the special skills only the blind know. You will discover you have eyes you have never used.

My mother and father do not believe it is right to go rabbit hunting in the desert as a sport. We are not able to eat those we kill because of some kind of disease. Is there anything wrong with shooting rabbits just as a sport?—S.P.

Back on the farm in Iowa, we used to hunt a lot. It was fun, and we kept ourselves in fresh meat much of the fall and winter. We also butchered our own pork and beef, so we knew man must kill to eat. Killing just for the sport of it, though, began to bother my conscience as I got older. On my last hunting trip, I shot a rabbit. It refused to die, so I beat its head on a rock. I'll never forget the fear and pleading in its eyes. I thought, "What kind of a barbarian am I?" That was the last time I killed.

We live in a culture of violence. Most are convinced that our very existence as a nation depends on holding back the threat of nuclear mass slaughter. Watching ritual murders on TV is regarded as a polite living-room sport. Surely a humane person must develop the discipline of sensitivity. Anything which deadens his feeling for the suffering of one of God's creatures cannot be an asset. I believe the late Dr. Albert Schweitzer's "reverence for life" is a worthy ideal. You may want to get a book about him from the library.

You might also read Lord of the Flies (Coward, \$5, cloth; Putnam, \$1.45, paper), by William Golding, and let me know what you think of it.

Some of my best friends disagree with me about hunting. You may, too. To me, having fun by stalking and killing strains against the human spirit.

Tell Dr. Dale White about your problems, your worries, your accomplishments. And he will respond through Teens Together. Write to him c/o Together, Box 423, Park Ridge, Illinois 60068.—Editors

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Miracle Stuff

By HENRY C. BEATTY

Pastor, Grace Methodist Church
Lincoln, Nebraska

JEAN SAUBERT came out of the 1964 Winter Olympics a champion skier, admired around the world. This splendid young Christian, who mastered the disciplines needed to achieve an Olympic championship, now turns her attention to identifying, as a teacher, with the struggle of people—their heartbreaks, anx-

ieties, and dreams.

A high-school senior, while looking at Miss Saubert's picture in Tocether [June 1965, page 44], said of this 22-year-old coed from Corvallis, Oreg., "She has the stuff miracles are made of." Maybe this is what the former Wesley Foundation director at Oregon State University meant when he said, "She has a keen moral sense, a good ethical taste, and an amazing sensitivity to people."

Young people everywhere are hungering for a religious perspective on the world around them. After a year with a growing corporation, a university graduate said, "I've learned the techniques of achieving security. But there is an issue I can't dodge much longer. I'm worried about achieving an authentically Christian style of living." Here is evidence of revolt against meaninglessness. At the heart of life are built-in

hungers for human dignity and devotion.

Fortunately, man's spiritual being eannot be suppressed indefinitely. Read your daily newspaper and you become aware that society has come under the impact of Christian witness. T. S. Eliot made us conscious of a shallowness at the core of our conscience; Billy Graham reminds us that God is breaking out like consuming fire; and Martin Luther King cries for elimination of vestiges of social tribalism.

Early Christians gave their world a searching look through insights Jesus had communicated, and two things began to happen. First, the mess in their world ehallenged them to become miracles of personal power. Second, they saw that their mission was to witness daringly to what they had experienced. This is always the outcome of an explosive idea, central to Christian faith for 20 centuries.

In Jesus' followers, the potential for greatness was activated by their leader's fantastic expectations. They were to become miracle workers. How else can we understand such a job analysis as this: "to heal the sick, raise the dead, eleanse lepers, and east out demons"? Apparently, Jesus was convinced that there could be no greater tragedy than for a man to let his potential deteriorate into dormancy.

Spirit Breaks Out

One of the most provocative interpreters of the American scene, John Kenneth Galbraith, presents the pieture of a moral vacuum at the center of our affluency. The reality of this vacuum is such as to desensitize the nerve centers of the urge to commitment.

Before his recent death, theologian Paul Tillich focused attention on the bewilderment that settles heavily on our strain for personal consequence. A friend of mine says, "Tillich shakes me. In fact, he leaves me feeling that we were born to be bewildered by unmanageables and blighted by a gnawing sense of futility." This insight has shocking documentation in the announcement of the U.S. surgeon general that 18 million Americans seriously need counseling.

Is modern life being suffocated by shallowness? The crusade for personal commitment to God which Josus created at Calvary is reflected convincingly by a layman like John R. Mott, a missionary like Tom Dooley, and a martyr like Dietrich Bonhoeffer.

In contrast to these examples of ultimate concern, a smugness within our institutions, including the church, has tended to produce a type of nervous busybody who, being preoceupied almost exclusively with his own welfare, drives himself with surface involvements.

For instance, the story of the talented, affluent New Yorker, Ralph Barton may be too typical. Mr. Barton, who had everything to live *with*, discovered that he had nothing to live *for*. In desperation, before his suicidal act, he wrote "I'm fed up with inventing devices for getting through 24 hours a day."

Illustration reprinted from motive magazine by permission .- EDS.

Social Pressures Stir Power

Through this disturbing exposure of one man's emotions, a basic principle of Christian life is focused. We do possess a power for self-fulfillment which can be stirred by social pressures into an experience of the mind of Christ.

Lloyd Douglas in *The Robe* provides us with an insight into the way Jesus inspired one man, Zacchaeus. Douglas has the central character of the book to surmise that, "Maybe the Master said nothing." Perhaps Jesus just looked at Zacchaeus. But his response was amazing. In that moment of encounter, Zacchaeus found Jesus not a problem to be discussed but a presence to be experienced.

Zacchaeus, sensing the exciting fact that he had a claim on the love of the most mature man he had ever met, began to develop a new image as a citizen of God's household. The Jewish people, formerly objects of his clever exploitation, became a challenge for evangelism. He began internalizing some new and radical ideas. He became convinced for the first time that any individual demanded his treatment not as a thing but as a person.

Many centuries later, when this particular conception permeated the conscience of a young Jewish girl, Anne Frank wrote in defiance of nazi tyranny: "I didn't want to be treated as a girl-like-all-others but as Anne-on-her-own-merits."

When this conviction possessed a man in revolt against a degenerating sense of "nobodyness," Martin Luther King became the classic symbol of the Negro revolution. He was empowered to write these stirring lines in his famous Letter From Birmingham City Jail: "When you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; . . . when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television and see tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people . . .

Remember a fact of history: When one person treats others as things, he also becomes a thing. When a person refuses to be genuinely involved with others, he turns himself into a manipulator, rather than fulfilling himself as a person.

The Principle of Discipline

If the Christian life is to be focused irresistibly, a second factor must be emphasized: we possess a principle for social enrichment which calls for discipline by which our longing for creative life can reach achievement in discipleship.

Today, with man's competency as a miracle worker clearly in evidence everywhere, *performing* a miracle may be much more simple than *becoming* one. We are to become authentic disciples. This is the miracle to which the New Testament refers consistently. How

clse can the incarnation be spelled out in the grass roots of crisis and conflict? There is always that spot where God expects us to represent his will.

In the not very distant future, chemists expect to produce clothes that can last a lifetime, automobile oil that never needs to be changed, paints that never chip or wear. Their laboratories already are at work on finding preservatives that will keep food fresh for years without chilling, plastics that will be tougher than steel, and pills to prevent all infections diseases.

Admittedly, modern man has tapped secrets of power in the universe with incredible success. Yet what strange irony that modern man seems chronically unable to experience the miracle of his own mind and spirit.

To possess the secret of God's power and not to experience the secret of God's presence may be ruinous to civilization. Yet, despite this possibility, what a challenge we have to cultivate our most creative spiritual dimension!

The moment any thoughtful Christian contemplates the \$100 billion being spent annually by enlightened nations for arms, for example, and then considers the tremendous unmet needs of two thirds of the world for food, shelter, and education, he begins to pray that he may be able to demonstrate a rich commitment to Christ. This has been the Christian response in the past, and the nature of the present demands it.

To Fulfill a Ministry

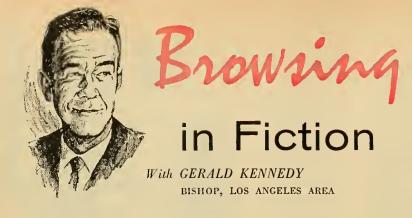
Like a coed from Oregon, we, too, have "the stuff miracles are made of." But to have consequence, the miracles must fulfill a ministry.

Here the New Testament supplies the insight. By nature we do possess potential for greatness—a potential which we can actualize. With confidence, Paul writes, "If any one is in Christ, he is a new creation." But, insists Pierre Teilhard de Chardin, scientist-priest, this genesis is always the product of tensions.

By the very nature of our world, every miracle emerges out of tension; and the more exquisite the tension involved, the more creative the possible ministry. A buttercup unfolds in a meadow, a colt is born in a barnyard, an atom is split in a laboratory, open heart surgery is achieved in a hospital, and a Christian feels pulled to an altar where his heart sobs, "My Lord and my God!" Turmoil is always with us, and genesis is always possible.

When Nat King Cole died, at the peak of his remarkable career, he expressed in the simplest way his conviction and creed. Taking his last walk through the halls of St. John's Hospital in Santa Monica, Calif., he said, "I have faith and have placed myself in the hands of God."

A person's capacity to make such a declaration not only reveals the nature of his inner life but actually lifts into perspective the ministry of miracle itself. When the moment of commitment to the will of God overwhelms us, three things happen: our moral sense is sharpened, our ethical taste is refined, and our sensitivity to people is enriched. Thank God, we are packed with miracle stuff sufficiently redemptive to meet the demands of these days of decision.



IT HAS been my privilege during the last few weeks to have long conversations with several outstanding novelists. Lest I be accused of namedropping, I shall not tell you who they were. You will have to trust me that they are fine writers. In the course of the conversations, I had a glimpse of discipline, devotion, and consecration. It came to me with renewed emphasis that to be a writer is not an easy job.

There are not very many of us who give the last measure of loyalty to our profession as does the serious writer. If I could show that same devotion to my job, it would be a worthy gift to the Lord. I thought of all my preachers and wondered how many of them were as selfless in their service to their high calling as were these authors. Then I thought of all the writers who do not quite succeed, not because they are uncommitted but simply because they do not have the ability or because circumstances have prevented their best achievement.

Joseph Conrad wrote about the travail of the writer, and I read him many years ago in my student days. It always seemed to me a little farfetched at that time; but the older I have grown, the more his words seem unexaggerated and true. He wrote one time:

"For 20 months I wrestled with the Lord for my creation . . . mind and will and conscience engaged to the full, hour after hour, day after day . . . a lonely struggle in a great isolation from the world. I suppose I slept and ate the food put before me and talked connectedly on suitable occasions, but I was never aware of the even flow of daily life, made easy and noiseless for me by a silent, watchful, tireless affection.

To go through such an experience and then have some reviewer tear the work to shreds on what must seem to the author the flimsiest grounds must be a terrible experience. I have been guilty of it at times. While I shall continue to be as honest as I can, may the good Lord touch me with understanding.

Peter de Vries' LET ME COUNT THE WAYS (Little, Brown, \$5) is the latest work of a very talented writer. If anyone has ever read Laurence Sterne's *Tristram Shandy*, he will have some insight into this man's gift and style. His humor is sharp and, at times, hilarious. I am sure he offends some people because he laughs at things they are not supposed to laugh at. And vet, there is always the fundamental seriousness which strips off the hypocritical veneer from religion and philosophy to give us light.

De Vries is the enemy of all the pompous fools who would make these ultimate concerns of a man's life

stuffy and boring.

This is the story of Stanley Waltz who is a piano mover without too much education but with sharp powers of observation and thought. He is an atheist married to a woman full of the Gospel-mission religion and who believes that the Second Coming is imminent. Their son, Tom, is caught between the two forces of fundamentalism on the one hand and atheism on the other. His life reflects these opposite tendencies, and he is both Christian and infidel.

The boy, not too admirable in his character, goes from girl to girl, finally betraying his wife as his father has betrayed his mother. He goes on an experimental pilgrimage to Lourdes and even goes through a conversion experience. Meanwhile, his father is going through a 12-vear hangover,

which must be a record.

There are some people who will think this is not a proper book for them to be reading. But if a professor in a theological seminary can talk about the theological implications of Playboy, a Methodist preacher ought to be allowed to speak of the wild and zany insights of this book. For here is satire at its best. And only the man who takes it all literally will be bruised in his finer sensibilities. Nobody I know can write about the foibles of religion with such wonderful abandon. I cagerly await Peter de Vries' next one.

Since we are more or less in the realm of controversy and difference of opinion, let me speak of DESOLA-TION ANGELS by Jack Kerouac (Coward-McCann, \$5.95). This is the first book I have read by the man who coined the phrase "the beat generation." That alone makes him worthy of some notice, and I decided it was time for me to see what kind of fellow he is.

Reading this book was a rather strange experience. I began it with disgust because the style is obtuse and the writer seemed guilty of some sloppy writing. But I must confess that as I went along it became easier to appreciate the writing and finally the mood captured my attention.

Here is a group of young men who drink, smoke, and dabble in narcotics. They make no contribution to society and would rather be caught dead than holding a job. They talk endlessly and sometimes interestingly. Beginning with a summer's experience as a fire watcher in the northwest, the author drifts down along the California Coast. on to New Mexico, and then east to New York. Everywhere he finds these unwashed, unrespectable companions.

Surely, some of you are asking: Is he going to recommend this kind of a book for us to read? No, I am not. I am simply reporting that Desolation Angels gave me as real a feeling of the sickness of our time as anything I have read. It is about the young people for whom life is not an adventure of hope; the inhabitants of a town that will be flooded out within the next year and nothing is worth saving; those who have found this civilization which promises everything to people, full of empty purposes and deathlike programs. This is an American picture of la dolce vita in the 20th century.

I kept asking myself what has happened to these people. And where did they miss the way? How do young men and women get caught in this wasteland of which T. S. Eliot wrote so eloquently? What does this testimony reveal about the Christian church and its ineffectiveness in offering some alternative to the drab and sunless days of despair?

In spite of myself, I began to have some sympathy for these people. I suspect that if Jesus were walking our earth today, he would spend some time talking with them. But I eannot talk with them and neither can you, which may be a judgment upon us

rather than upon them.

I could never approve this kind of life, and it becomes finally a profession, as full of pretense as any other. But the man who wrote this book has exploded some of our modern myths. Unfortunately, he never found the One who could supplant them with faith and hope and love.

Looks at NEW Books

WHEN I WAS teaching eighthgraders about church history a few years ago, I had to dig through several shelves of books before I could come up with my own interpretation of how the Christian faith developed and how it is similar to and different from the other faiths men live by. No single book, I decided, did the job to my satisfaction.

I learned a lot of interesting things during my research, and I am not sorry for it. But I would have been everlastingly grateful for a book like What's the Difference? (Doubleday, \$4.50), in which Louis Cassels does a magnificent job of putting it all into concise, clear-and readable-form.

Cassel's analysis of non-Christian faiths and nonfaiths is fair, accurate, and remarkably easy to understand; but he writes as a committed Christian, nourished in the Protestant tradition, and he gives a resounding yes to the question: "Does it matter what we believe as long as we believe in something?'

"The heart of the Christian faith is the assertion that God has revealed himself in history in the person of Jesus Christ," he says. "The selfrevelation that God accomplished in the Incarnation was unique, once-forall, the crucial divine intervention in human affairs . . . In every age, in every nation, and in every culture, the

You may never see a cacomistle, except in this picture from Our Wild Animals, but if some night you hear barking from the Texas hills, you can claim you heard one.

Christian should expect to find glimpses, and often much more than glimpses, of the Light which was focused so brilliantly in Jesus of Nazareth. But to say this is very far from saying that 'all sources of Light are the same.' There is a difference between a light bulb, even a very big light bulb, and the sun.'

This month's Powwow on changing theological perspectives in a changing world reminded me that I should have a look at the atlas. I discovered that the one we have at home is as out of date as some of the concepts Mrs. Betty Mahaffey and Charles Inge discuss. [See Faith, Reason, and the Open Mind, page 41.]

Not so the 1966 edition of the Rand McNally New Cosmopolitan World Atlas (Rand McNally, \$16.95). This is an enlarged global-view edition with moon pictures and new views of the continents as they would look from outer space. It comes in a deluxe edition for \$22.50, and full leather binding for \$45. (Frankly, I do not like leather bindings, beautiful as they are. They need specialized care, and even then they crumble eventually.)

Don't give up the idea of replacing your old atlas if this one is too expensive or too large (page size is 11 by 14). There are new atlases for almost any purse and purpose, and any of them will bring your world view up to

The dust jacket of Our Wild Animals (Nelson, \$5.95) carries the pic-

ture of a harassed looking raccoon that regards the reader with suspicious, world-weary eyes. It is a hint of the superb animal photography you will find inside.

All the pictures for this fascinating gallery of North American mammals were taken by Leonard Lee Rue III, who believes: "Animals are individuals, just as people are." The text is by John Bailey, a skillful writer with a delighted love for animals.

Rue and Bailey show and tell us about some rare animals as well as the familiar ones. One such rarity is the cacomistle, known in the early days of the West as the "miner's cat" because of its ability as a mouse catcher. It looks like a house cat, barks like a small dog, and has no enemics since, says Bailey, "nothing seems able to eatch it." Living in hollow trees or in caves in the extreme Southwest, it comes out only at night, eats mice, bats, insects—and fruit. Bailey caught it with his lens just as it emerged from a hollow tree.

"The bishop's voice was shrill and harsh and people found it unpleasant —but this was forgotten as [his] . . . earnestness was felt . . . [He] spoke so eloquently that people applauded parts of his sermon, and forgot his rasping voice and his strangely unfinished clerical robes held together at the seams with big basting stitches.'

Thus Dorothy Meserve Kunhardt and Philip B. Kunhardt, Jr., in Twenty Days (Harper & Row, \$11.95), describe the funeral oration at Abra-







Jour Faith Jour Church

When am I alone with God? Probably never, despite Harriet Beecher Stowe's beautiful hymn, as well as the experiences of the mysties. Ours is not a solitary faith. Even in the experiences of God, he binds us to other people, and he joins us with himself in the "I-Thou" relationship.

Why do we lack Roman records of Christ? We must remember that, in the vast complex of the Roman Empire, Judea was the least of the provinces. Pilate sent his report "through channels" but the Emperor Tiberias had heavy responsibilities. Besides, the Romans never did understand the Jews.

In *The Development of Modern Christianity* (Abingdon, \$1.95, paper), Frederick A. Norwood tells us: "A generation went by before the eenter of the empire became acutely aware that out of Judea had arisen a movement that was escaping from the confines of Jewish culture and was spreading through Greek eities, and even to Rome itself."

The few records made between the Crucifixion and the writings of Paul were lost, but the Christian church, greatest news organization in history, was soon spreading the Good News throughout the world.

Is profanity on the increase? Frankly, I don't know, if the questioner means taking God's name in vain and swearing oaths. People watch their language in the presence of a elergyman.

If the real meaning of profanity is intended—coming before the sacred altar empty-handed—I would have to admit that there is much empty-handedness and empty-headedness about. We profane what we do not reverence, and few of us have the late Dr. Schweitzer's "reverence for all of life."

What does 'world without end' mean? The questioner spells out his question when he asks whether this means infinitude "spatially or temporally or merely spherically." Why not add "spiritually," for that is what really matters?

When Jesus said (Matthew 28:20 KJV), "I am with you always, even unto the end of the world [or age]," he was probably talking about the ages, or periods, into which history is divided. These end; times change. But he goes on, the contemporary and eternal Redeemer, Friend, and Lord. He is the beginning and the end (alpha and omega), and his firstness and lastness constitute the only genuine hope for Christians.

ham Lincoln's burial and the Methodist bishop—Matthew Simpson—who delivered it.

It is part of the book's fascinating record in text and pictures of the 20 days between Lincoln's assassination and his entombment. The text narrates the actual events and points out the discrepancies history has recorded. The pictures, from the Frederick Hill Meserve collection, are skillfully interwoven in the story.

Together, they give a vivid, fresh treatment to a brief and tragic period in American history.

Bill Mauldin has been responsible for a disproportionately large number of the outstanding cartoons of the 1960s

I've Decided I Want My Seat Back (Harper & Row, \$3.95) gives us those he considers his best from the fall of 1961 to the spring of 1965. This embraces the incredible era of the Cuban crisis, the Sino-Soviet dispute, the assassination of President Kennedy (who will ever forget Mauldin's powerful drawing of the statue of Abraham Lincoln, head buried in its hands?), Lyndon Johnson's race against Barry Goldwater, his reelection, and the war in Viet Nam.

Mauldin's report on Viet Nam is in words and on-the-spot drawings that are not funny at all. But his cartoons, also, are not so much funny as ironic, acid, and searching.

"I've decided I want my seat back" is the caption for his drawing of an angry eagle advancing up a flagpole on which "Jim Crow" holds an unsteady perch.

In view of the success of doctor and nurse programs on television, it should be no surprise that the diary a young physician kept during his year of internship should become a best-seller. However, *Intern* (Harper & Row, \$5.95) is stronger stuff than you will find on your TV screen. This is the record of the actual, week-by-week experiences of a beginning doctor who, for obvious reasons, remains known only as Doctor X. It holds defeat as well as victory, despair as well as hope, and always the clinical account in frank and gory detail.

The author kept this journal during his intern year at "Graystone Hospital" without having any clear idea of what, if anything, he was going to do with it. He finally made it public because he felt that people need to understand how a doctor becomes a doctor, what the practice of medicine is all about, and what it is that a doctor must put into it. Above all, he believes people need some insight into the human limitations on a doctor's powers.

The blunt honesty with which *Intern* is written does not make arch-

Space limitations prevent publishing many questions in this column, but Bishop T. Otto Nall is glad to answer questions individually by mail. Write him at 122 West Franklin Ave., Minneapolis, Minn. 55404. Author, traveler, editor, he has been writing this column since 1958.

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A Reader's Digest

book condensation for January

"How can I keep him loving me forever?"

LETTERS TO KAREN

on keeping Love in marriage By Charlie W. Shedd

This familiar question, close to the hearts of all brides-to-be, is answered here in a very personal yet professional way. Dr. Shedd's own daughter, Karen, asked him for advice on how to be a good wife . . . these letters are his answers.

Dr. Shedd is well-qualified to write on the subject of happy marriages. In his 20 years as pastor-counselor he has dealt with more than 2,000 couples concerning marriage problems. As a member of the Board of Hedgecroft Hospital (a Houston private psychiatric hospital) he learned much about the "sick" side of marriages at their very worst.

Letters to Karen is intimate and personal, yet not flowery and sentimental. A wide range of subjects is covered dealing with love in marriage. Here is sound marriage advice cast in a direct and lively style. An excellent gift for bridesto-be, newlyweds, or couples seeking advice.

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angels out of physicians; but it is for precisely this reason, I think, that it serves the medical profession well.

"Today," says Doctor X, "99 percent of our society will sooner or later present itself to some physician, somewhere, for one reason or another, for medical help. Incredibly, the vast majority of people will act on the totally ignorant assumption that the physician they happen to select knows something about what he's doing: practicing medicine. Even more incredibly, these people will almost always be right."

Grace Noll Crowell and Jane Merchant both write the kind of poetry a woman likes to put up above the kitchen sink or tuck in the corner of a mirror.

Poems of Inspiration and Courage (Harper & Row, \$3.95) is a collection of 207 poems Grace Noll Crowell considers her best verse. They speak of faith, love, beauty, and the guidance of God in comfortable rhythms and familiar imagery.

Jane Merchant's verse, in *Petals of Light* (Abingdon, \$2.95), is on the same themes but has a quicker tempo, a more succinct way of saying things, and, often, a dry wit. Four of the poems in this book appeared first in Together. They are *Always in Summer*, *Dashed*, *Day After School*, and *One Hour*.

From all over the world architects visit Chicago, Ill., to study the buildings designed by Frank Lloyd Wright, Louis Henri Sullivan, Mies van der Rohe, and other modern architectural pioneers. In fact, in that city on the shore of Lake Michigan you can trace the entire history of contemporary architectural design.

Some irreplaceable examples have been torn down, but now the city has created a Commission on Architectural Landmarks, and it is busy designating and preserving significant structures. Interestingly, most of them are business buildings instead of churches, museums, or mansions.

Chicago's Famous Buildings (Univ. of Chicago Press, \$1), edited by Arthur Siegel, is a photographic guide to the notable Chicago buildings. To architecture buffs this paperback will be completely absorbing.

Learning to die is part of living, its most important part, believes Bryant M. Kirkland, minister of New York City's Fifth Avenue Presbyterian Church. An honest look at death brings us face-to-face with ultimate values and gives direction to our life.

In *Home Before Dark* (Abingdon, \$2.75) Dr. Kirkland voices the Christian conviction that death should come not as a stranger but as a friend.

This confident, quietly joyful book should be read now instead of waiting until sorrow or fear drives us to look for solace. It can strengthen our days and our faith.

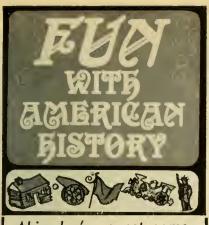
We are inclined to think life will be rather dull and dismal when science rips the last curtain away from the Great Unknown. Weren't you a little disappointed to learn that there are no elves, ghosts, or goblins; that the moon, Venus, and Mars now appear incapable of supporting the strange, superhuman creatures of science-fiction and fantasy? Everything, it would seem, is being explained by science; and the supernatural no longer exists. Or does it? Aren't we still debating such things as telepathy, flying saucers, precognition, and other psychic phenomena?

There is Jeane Dixon, whose amazing talents are presented by Ruth Montgomery in A Gift of Prophecy (Morrow, \$4.50). What makes it possible for this woman to foretell countless events, minor and earthshaking, of which she could have no prior knowledge—the death of President Roosevelt, the assassination of President Kennedy, one national and international development or crisis after another? Perhaps Mrs. Dixon has a computer-like genius for analyzing trends and extrapolating results. Perhaps time is a river, after all, and some mutation of mind makes it possible for her to see what's coming up around the next bend.

I am sorry Miss Montgomery's fascinating and very readable book is not also a scientific, objective, statistical appraisal. But Jeane Dixon's gift of prophecy has not been subjected to the kind of stringent scientific tests imposed on telepathy by Dr. Rhine at Duke University. Until it is we must reserve judgment. So far, in my own everyday life I have seldom known anyone who was "lucky" enough to prophesy the exact score of next Saturday's football game!

Nor have I ever seen a flying saucer. However, thousands of people have been reporting such sightings for hundreds of years. Jacques Vallee, unsuperstitious gentleman with degrees in mathematics and astronomy, documents hundreds of sightings in Anatomy of a Phenomenon (Regnery, \$4.95). This is perhaps the most objective and scientific appraisal among a host of books on the controversial subject of saucers—and it must be pointed out that Vallee does not rule out the possibility that some very strange things are going on in the sky.

Somehow, I cannot help hoping that there are such things as UFOs (Unidentified Flying Objects), as long as they do not belong to an enemy.



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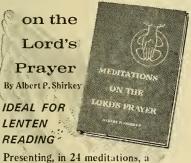
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THE UPPER ROOM 1908 Grand Ave., Nashville, Tenn. But I have never seen a UFO, and neither have Russian nor U.S. astronauts, in their many orbits of the earth. So, again, I must personally reserve judgment.

Parents who want to bring up their children unprejudiced have to set the example. Consequently, says Margaret B. Yonng in a Public Affairs Pamphlet for parents—both white and Negro: "The first step for any parent who would bring up his child without prejudice is to examine his feelings about people who are different. Sometimes this self-appraisal is the most difficult step."

How to Bring Up Your Child Without Prejudice, available for 25¢ from the Public Affairs Committeee, 381 Park Avenue, South, New York, N.Y. 10016, offers practical advice on example setting and combating bigotry to which the child is exposed outside the home.

If you ever have lived on the windswept plains, the idea of a prairie schooner powered by a sail will not seem preposterous to you at all. You will simply wonder, as I did, how you could ever get such a "wind wagon" stopped.

This is just the situation several inventive gentlemen found themselves in during America's western migration, and it forms the problems Mary Calhoun writes about in *High Wind for Kansas* (Morrow, \$2.75). Her storytelling style is as brisk as a prairie breeze, and youngsters from 6 to 10 will happily get carried away by it.

Just what is water? The dew glistening on the grass, the thunder of Niagara, the vast reaches of the Seven Seas, a fragile snowflake, a slow-moving glacier, a scudding cloud, a massive iceberg, the tracings of Jack Frost on a windowpane? It is all these and more, for without water life could not exist.

Sigmund A. Lavine and Mart Casey do a good job of blending ancient lore with scientific fact in *Water Since the World Began* (Dodd, Mead, \$3.50). Written for people age 12 and older, this book is good family reading.

I am not entirely satisfied with Why Do People Pray? (Rand McNally, \$2). I think there is too much stress on asking God for things, not enough on thanksgiving and searching for God's way for us.

Yet Jean H. Richards has come within a hair's breadth of doing a splendid job, and June Goldsborough's illustrations are colorful and appealing. If this book expresses your idea of prayer, then by all means read it to your small ones.

—BARNABAS



Those frantic one-day business trips can really strip your gears. You're tough — but not made of steel. Fly there the night before. Unwind at a Sheraton. Lose that all-wound-up feeling at a famous Sheraton restaurant. Treat yourself to a good night's rest. Next day you'll be ready to tackle the world. And all that keyed-up competition out there. For Insured Reservations at Guaranteed Rates, call your Travel Agent or nearest Sheraton Hotel.

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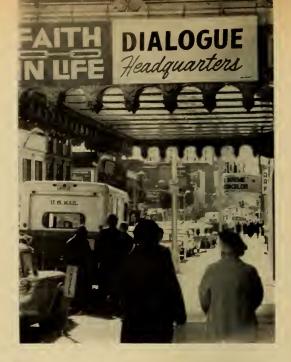
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Church Week Invades the Twin Ports



Unusual things happened when a far-north metropolis on Lake Superior's shores opened its doors to a fresh experiment in saturation dialogue.

HE MAN at the car-rental garage, across from the hotel, had been renting automobiles to people from all over the nation—some even from Europe.

"I probably wouldn't have paid any attention to this Faith in Life business if they hadn't been coming in here to hire our cars," he said. An Episcopalian, he said he goes to church only "sometimes."

"Faith in Life does not mean a thing to me," muscd a Jaycee over a bottle of beer at their Wednesdaynight meeting. "I've only been to church a couple of times in the past six years."

These were man-on-the-street appraisals of the Faith in Life movement which late last fall invaded the northern lakes area of Duluth, Minn., and Superior, Wis., twin port cities at the western tip of Lake Superior. Yet, these reactions do not tell the whole story.

Before the Faith in Life week was over, another chapter had been written about today's religious frontier, where church members are getting out of the sanctuary to talk frankly with people who are not in church on Sunday.

The northern lakes Faith in Life event was one episode in a new kind of community dialogue, and a method by which the church is getting all kinds of people to rub their brains together over mutual problems. The plan was to crack open the Duluth-Superior area with an explosion of conversation relating religious faith to everyday issues —and in this way to bring churchmen into significant contact with the people who make our society

Under the banner of Faith in Life, the week of listening and talking in Duluth-Superior was built on a foundation of quiet, monthslong planning. Preparations began nearly a year ahead and included such events as a preseason dialogue between church historian Franklin H. Littell, a Methodist, and Father Colman J. Barry, president of Roman Catholic St. John's University, Collegeville, Minn.

The week of dialogue in October was slow getting started. "It takes until Thursday to get a community opened up so that the people can understand our purpose and begin telling it back," explained Dr. Loren Halvorson, the young Lutheran minister who heads the Minnesota Project, which in turn helps organize local sponsors of the Faith in Life movement.

Duluth-Superior was the third community which Faith in Life dialogue has invaded in as many seasons. Others were Brookings, S. Dak., in 1963, and the Fargo-Moorhead area of North Dakota and Minnesota in 1964.

Events Ranged Widely

To stir up the dialogue in Duluth-Superior, around 110 resource persons, articulate spokesmen in a wide range of occupations, were invited to the area for the last week of October. Their job was to meet with established groups in the communities, speak to them, listen, and try to get their members talking meaningfully to one another about how faith is related to life's big and little issues.

The specialists included such men as former Minnesota governor Harold E. Stassen, Dr. Gabriel M. D'Arboussier, director of the new United Nations Institute for Training and Research, and United States Senator Eugene J. McCarthy of Minnesota. Others were skilled in sociology, the arts, religion, and many other fields.

A popular biophysicist-teacher from Michigan State University talked to students on the University of Minnesota's Duluth campus about the ethics of alternative ways to slow down the world's population explosion.

A Roman Catholic priest matched



In makeshift TV studios . . .



In a movie house . . .



In the project's headquarters . . .

And in service clubs . . .

Faith in Life dialogue occupied the Duluth-Superior area for a week. Folk singers strummed and chanted for 38 television programs video-taped on the spot in a hotel studio for local channels. West Theatre booked special showings of Black Like Me and Shenandoah. At the master activity chart, local committee chairman Brooks Anderson and Dr. Loren Halvorson, project director, helped keep track of speaking engagements and other staff assignments. Colorado State Senator Roy R. Romer, shown speaking to a Kiwanis luncheon, was one of nearly 110 team specialists brought in for the experiment in saturation dialogue.







Dialogue erupts from varied sources. Norman and Sandra Dietz (above) dramatize Adam and Eve for a high-school humanities class. John Nutting (left) sings truths to fatherless boys at a dinner sponsored by a Jewish fellowship club. And Marlies Cremer of Germany (below) guides Kaffeeklatsch discussion at a home in East Duluth.



wits at the Elks Club with a couple of practicing-atheist types bent on baiting him about God and prayer.

A folk singer appeared at a highschool assembly, but his scheduled appearances were canceled out for another school program because of a line in one of his songs about "pills to keep my wife from having babies."

But Faith in Life speakers did appear extensively in school systems. And one small-town principal, who had left the church years ago, later told a pastor: "If this is the way the church is now dealing with the world, I want to get back in."

Altogether, nearly one thousand separate events took place in the short span of a week in Duluth-Superior, and some 20 surrounding towns. Team members met with school faculties, physicians at a hospital, labor leaders, service club members—anybody willing to have them. And any group in the territory could telephone Faith in Life headquarters for a resource person to come out and chew over a subject with them.

You could tell that many people were being awakened in new ways to some of the critical issues and revolutions of our time. Around Duluth, one continuing local issue is the multiple use of natural resources. But residents also were sensitized to such world problems as the population explosion. Unless we begin to control it within the next 15 years, one speaker warned, the world's present birthrate will create pressure for nuclear war. 'Maybe we should try to get worldwide treaties which agree to restrict population," he said. He showed there are no easy alternatives.

Analyzing the information explosion, a college president from Iowa said that Astronaut Edward H. White, floating in space, attached to *Gemini 4* only by an "umbilical cord" of tubes and wires, is an appropriate symbol of man in this age. Man, said the speaker, still has not matured in making use of the information explosion. "We now are collecting fantastic amounts of information which we know will soon be obsolete," he said. "The problem is to know what is important and what isn't."

The leisure-time revolution was discussed with a girls class in Roman Catholic College of St.

Scholastica by a Protestant professor in the field of ethics and society on the West Coast, an anthor of books on leisure.

Racial problems were probed by a distinguished panel which brought out the opinion that the Watts riots in Los Angeles "were bound to happen." "And they will happen in every other large American city where basic causes of human misery are not corrected," said one panelist.

The Way It Worked

Faith in Life dialogue emerged out of the concern of a few people to begin equipping lay people for their ministry in the world—outside the churches. The big idea, according to Dr. Halvorson, is to encourage people "to throw themselves into the midst of the historical process" and learn from it. "We are trying honestly to get the church exposed in the world outside the sanctuary," he said. When dialogue is an event and not a mere catchword, he declared, it gives people opportunities "to play the game, to get into the scrimmage and call some of the signals."

Local television and radio stations co-operated beautifully. The Faith in Life staff brought from Minneapolis a crew of 11, with cameras and video-tape equipment. Setting up in the hotel headquarters, they taped programs on the spot for television. Said James Lobb, drafted from the staff of local station KDAL-TV to serve as co-ordi-

nator of mass media, "This is one of the most professional crews I have ever worked with."

Radio programs went out on all local stations, although there were some snags. One team member, a competent media personality in his home city, was told by a disc jockey, when he showed up to be interviewed on the air, "Sorry, but I've already had two duds from Faith in Life. I don't really know what it is all about, and I don't want to know."

In contrast to the mainstay role movic houses performed before, in the 1964 Fargo-Moorehead project, only one locally owned theater, on Duluth's west side, booked films requested by Faith in Life. Theaters in Bemidji, Minn., showed four films. After early evening programs, house lights were turned on and a panel discussed the films with the audience.

A "Theatre of Concern" starring Norman and Sandra Dietz of New York City was another forum for ideas. The couple has toured the United States for three years with a show that fits into a suitcase—including a contemporary dramatic interpretation of the Adam and Eve story.

Guest theologian for the week was the Rev. Campbell Maclean of Edinburgh, Scotland, who spoke every morning to staff, team members, and observers. His topics ranged through the condition of the church and society, the meaning of dialogue, and art and the church. His provocative thought, couched in immaculate diction, always bolstered participants for the day. Said one listener, "He is so good, I like to hear him just breathe into that microphone."

The dialogue extended to towns as far west as Bemidji, and as far east as Ashland, Wis. Team members farmed out to dialogue with groups as varied as high-school choirs, YMCA committees, a retired-teachers association, and a poetry club.

Learning From Europe

All that happened in Duluth-Superior traces back to the imagination and enthusiasm of Dr. Halvorson. His ideas for involving lay people in the church's ministry began to percolate during a postwar stint in European refugee work. In Germany, he became acquainted with the Evangelical Academics—dialogue centers started by a few Christians who resisted Hitlerism and helped to restructure German life after the horrible war years.

Since his European experience, Dr. Halvorson has been a theological student, a pastor, and a lecturer in social ethics at a Lutheran theological seminary. In 1960 he began his present assignment with the Board of College Education of the American Lutheran Church. His job was to experiment in the arena of the ministry of the laity.

Without rules or precedents, he plunged in. A small office known as the Minnesota Project was set up

There was intensity in the way a housewife made her point . . . or a nun questioned a speaker at a faculty session . . . or a businessman listened during his civic-group meeting.









Harold E. Stassen answers a student's question about world affairs after an assembly session on the University of Minnesota's Duluth campus. The former governor spoke in a panel on morality in politics.

as a vehicle for experimentation.

"We got our operating principles from the evangelical academies," said Dr. Halvorson, "but, thank God, we couldn't get the money we once wanted to build a center that we would have had to maintain."

Eventually the group worked out a rather severe modification of a prewar German experiment known as "church week."

The Minnesota Project has had Lutheran backing, and early ideas came out of that denomination. But local sponsoring committees of Faith in Life have involved Roman Catholics and Jews, as well as other Protestants.

"We simply went to work within our domain of influence. In a way, this is our contribution to the ecumenical movement," said Dr. Halvorson. "In the public domain, the church can make no headway at all until we are willing to work in our pluralistic culture on an ecumenical base. Use of television, radio, newspaper, and other mass media is quite impossible if one works only unilaterally from a single denomination."

Failure and Success

Some observers felt that the Duluth-Superior week of dialogue was far less successful than previous projects. "One reason was that so many of the people who make decisions for the Mesabi Range and shipping industry are absentees, and Faith in Life leaders were unable to get the kind of co-operation they needed from the real power structure of the community," said Dr. Littell, who has participated in Faith in Life as a consultant from its beginnings.

Sometimes it was difficult to get conversation started. There were a lot of good speeches, but often the dialogue flopped. Except for scattered questions, audience participation was mainly absent in large groups. One team member solved the problem this way: "If they won't dialogue, I just sit and stare back at them until they do."

A more basic flaw, as one European observer said, was that "there was no dialogue behind the dialogue"—that is, private, behindthe-scenes dialogue among staff members and resource persons. One team member complained that he did not get into cnough small groups where he really could get to know people.

"In its experimental research, it was successful," maintains Dr. Halvorson. "The data from Duluth-Superior will be enormously valuable for future projects of this kind."

There was impressive dialogue among Protestants, Roman Catholics, and Jews. Some observers felt this was the most significant result of the week, more impressive than in previous projects.

Young people of the area seemed to catch the spirit best. They responded more freely than other groups and seemed to grasp the meaning of the folk music better.

In his own evaluation, Dr. Halvorson savs:

"The most we hoped to do was provide the climate out of which significant dialogue might come. Our task was not to colonize, but to be a catalytic agent in the community. Our hope is that the churches here will find ways to continue the dialogue that has been started. Our fear is that we did not do this job well enough."

Over 200 observers came from other communities to find out how Faith in Life dialogue works. For them there were exclusive program features, including staff briefings, team reports, movies, and presentations in the Theatre of Concern.

Already, committees are organizing in at least a dozen cities, including Denver, Chicago, and Fort Worth, inspired by the Minnesota Project, to initiate projects in community-wide evangelism of various kinds.

"The fact that a nationwide movement seems to be taking place," declared Dr. Halvorson, "is eloquent testimony to the ripeness of a program that combines the present mood of dialogue with an emphasis on the ministry of the laity."

A week of dialogue is in planning for the Minneapolis-St. Paul area next fall. After that, the Minnesota Project, set up to run for only three years as a frankly experimental ministry, expects to go out of existence. Chances are it will leave no permanent institutional structure behind—which is one more measure of its uniqueness. Then it will be up to the churches to build on foundations the Minnesota Project has laid.

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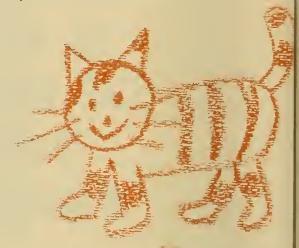
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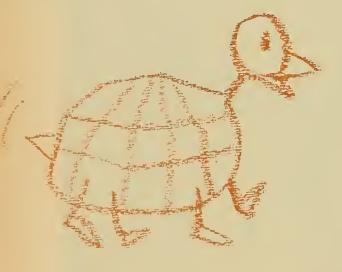
February 1966 \ Together



By LILLIE D. CHAFFIN

I STAYED indoors one wintry day,
Because I couldn't go out to play.
I got my crayons, and what do you think?
I made a tiger as quick as a wink,
A big, sleek tiger with stripes on his nose,
And stripes and stripes all the way to his toes.
He looked so lonely. What could I do,
But keep right on till I made a zoo?





I drew a circle as big as a hat,
And put legs on it—a turtle—like that!
I made a snake, very tiny and slim,
With a cat and a bird alongside of him.
I made a leopard, spotted all over.
I drew an ox nibbling a clover.

There was a crocodile with big, sharp teeth,
A perky panda, round as a wreath,
A shaggy, scraggly looking llama,
A wee lion beside a fierce-looking mama,
A sleepy bear coming out of a cave,
A walrus and hippo, both looking brave.



I was so busy I just couldn't quit!
A flea and a kangaroo hopped a bit.
I made a penguin sliding on ice;
My seal was all black and shiny and nice.
My long-necked giraffe could not say a word
To the jay beside him, so I made a bird
For talking, a parrot, bright green.



When I'd made all the things I ever had seen,
I made some not seen. Oh, quite a few!
A Ring-Ding, a May-Hay, and a big, bad Boo.
They had strange shapes, but most were square,
With eyes on stalks, with fins for hair,
With wings for arms, and legs of steel.

Oh, my, they looked alive and real!
By this time the rain had stopped.
I put on my boots and outdoors I hopped
With all my animals. My puppy, Poo,
Barked and chased after me and my zoo!

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TV Column: Meeting a Need

MEREDITH A. GROVES, Dist. Supt. Alaska Mission Anchorage, Alaska

I appreciate very much your new column, TV This Month, written by the Rev. David O. Poindexter. I think it will meet a widespread need and will add much to the improvement of the

television climate in the United States.

Point Out Best, Not Worst

MR. AND MRS. KEITH H. SIMS South Laguna, Calif.

Mr. Poindexter, your television commentator, escapes the failing of many critics by pointing out some of the better programs and not dwelling entirely on the overall pathetic picture.

We would appreciate a monthly listing of programs with a Christian message and spiritual motivation. One such excellent program that could be included is Insight (Sundays on CBS), produced by the Paulist Fathers. It is straightforward, realistic, and searching of man's greatest problems in the light of God's will.

Salvationists Delighted

MAJOR ANDREW S. MILLER, Dir. National Information Service The Salvation Army New York, N.Y.

We in the national headquarters were delighted to see the wonderful presentation of The Salvation Army in your November, 1965, issue. The cover picture is beautiful, and Mr. Ferguson does a marvelous job of capturing the spirit of the Army in his article. [See Indomitable Fools for Christ, page 51.]

Our warmest thanks to all those who made possible this fine "birthday present."

No 'Brats' in Her Family

MRS. C. OLIN EDWARDS Daly City, Calif.

The article Indomitable Fools for Christ is excellent; however, I must take exception to one term that is used. My parents were Salvation Army officers, and we children were not raised as "Army brats." My husband and I are officers, and our two boys were not raised as "brats" either.

Salvation Army parents take great

care in raising their children, and this term hardly applies.

'A Full-Time Job'

ELAINE BITTNER Windsor, Ont., Canada

As a former Methodist and a present member of The Salvation Army, I appreciated Indomitable Fools for Christ. However, I feel one statement gives a distorted picture of what a Salvationist is. I refer to a quotation on page 54: "Its [Salvation Army Assurance Society, Ltd.] representatives-mostly part-time Salvationists—call at approximately 300,000 homes each week."

A Salvationist is, first of all, one who has accepted Jesus Christ as a personal savior. In response, he endeavors to follow Christ by serving humanity. To be a Salvationist is a full-time job. I am certain that no sincere lay member of the church would care to be called a "part-time" Methodist.

November, Yes! December, No!

ROBERT WURFER, SR. Campbell, Calif.

I love the picture on the cover of your November, 1965, issue. There is so much goodness and beauty shining out of the faces of the little girl and the Salvation Army man.

But about The Starry Night on the December cover. I see a dark gloom over the little town and a swirling chaos in the heavens. I know nothing about the artist, Vincent van Gogh, but his Self Portrait [see page 3] tells me he was a cold, dreary man-a great artist perhaps but with no laughter in his heart.

Cover Not 'Christmasy'

MRS. JOHN R. CARR Chicago, Ill.

I guess my first reaction to your December, 1965, cover-Van Gogh's The Starry Night-was that I expected something more Christmasy.

I have taught church-school classes since I was 16, mostly in the primary grades, so when I look at any picture, I try to see it through a child's eyes. For that reason, I doubt if I would ever use this picture in teaching.

We try to teach children not to be afraid of the night, but Van Gogh's painting looks like a 4th of July night

that won't stop. True, there is "movement," but wouldn't a child wonder what was coming at him? Maybe I just don't understand "art," but I like God's sky the best-especially for the Christmas issuc. I do wish you had used "the starry night" which the shepherds saw and from which the angels' voices came.

'Vital Issues' Well Treated

NANCY L. PETERSON Washington, D.C.

I feel I must compliment you on your December, 1965, issue. It was "a long time a-coming."

You finally hit upon some of the vital issues of our time in a realistic and rational manner. I firmly believe that, if the institutional church is to live, you and others with leadership and authority must begin to speak straight from the shoulder. . . . I like Van Gogh, too.

Something Missing?

MRS. VIOLET RUCKMAN Eugene, Oreg.

I have just read my December, 1935, copy of Together. What happened to Christmas?

'Increasing Relevancy' Seen

MRS. GEORGE PARIS Topeka, Kans.

May I express my appreciation for the increasing relevancy and pertinence of the articles in your magazine-and for the excellent art features.

My husband and I were especially grateful to see the December pictorial, Where Is Christ Today? [page 35]. Through such articles as this and the Viewpoint by Tom Price [see Abstinence . . . With Temperance, page 17], it seems to me that you may be performing a significant ministry to those of us in our branch of Christ's church as we grope toward honest involvement with our world, attempting to be servants of Christ rather than self-appointed defenders of what we hold to be "truth." We all need to listen and learn and care. You are helping us to do that.

Was Christ Revolutionary?

MRS. TOM SPACEK Lake Villa, Ill.

I am convinced Together is becoming more liberal and materialistic with each issue.

When a magazine that is supposed to be Christian starts publishing pictures like those in Where Is Christ Today? it is degrading itself. I refer to those on pages 36, 37, and 41 of December.

Students for a Democratic Society is a subversive organization, and I am sure Christ is not where he isn't wanted. Since when was Christ a revolutionary, as you say on page 37? He never killed millions of people like the biggest revolutionaries of history, Marx and Lenin. If Christ could speak out today, I think he would consider your words a defamation of character.

How about putting Christianity back into the magazine-and get communistic and materialistic ideas out!

UNICEF Ignores God

MRS. R. MITCHEL Broomall, Pa.

The article on UNICEF [Help and Hope for 800 Million Children, November, 1965, page 32] has no place in our Christian magazine.

God gets no recognition in UNICEF. We Methodists should support programs that proclaim the Gospel. Give to our Methodist missions or to The Salvation Army. Help feed the hungry, clothe the poor, and minister to the sick-and proclaim the Gospel at the same time.

Methodists No Longer Lead

ROBERT A. DAHL, Chaplain Chicago Wesley Memorial Hospital Chicago, Ill.

Thanks to Tom Price who has courageously pointed out some of the weaknesses in Methodist thinking on the problem of beverage alcohol. [See Abstinence . . . With Temperance, December, 1965, page 17.] Those of us who have had some contact with the national and local agencies mentioned in Mr. Price's article know that we Methodists no longer are regarded as leaders in this field.

Our fault lies primarily in our attitude and not in our policy. The Pioneer movement for total abstinence in Ireland is recognized as very successful. Alcoholics Anonymous enjoys recognition among the most scholarly and sophisticated groups. If the program of The Methodist Church is ever mentioned in these circles of devoted and scholarly people, it is mentioned in such terms as "ineffectual" and "passé."

Our church, I am certain, will continue to assume its responsibility in searching for a better answer to the number four health problem of our nation—alcoholism—even if we have to change our attitude to do it.

'Sorry and Ashamed'

ELBERT D. DISSMORE Tucson, Ariz.

As a Christian and a Methodist, I categorically reject the opinion expressed by Tom Price in Abstinence . . . With Temperance. I am sorry and ashamed that such an article appeared in a Methodist magazine. However, if I owned stock in the liquor industry, it would make me happy.

Mr. Price says we Methodists need to change some of our attitudes about abstinence. Bunk! Methodists should have only one attitude: abstinence from

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alcoholic beverages is the only solution to the alcohol problem. No total abstainer ever became an alcoholic. It is as simple as that.

Why should we join hands with those who are not striking at the heart of the problem?

'Marked Improvement' Seen

RAOUL C. CALKINS, Pastor Christ Methodist Church Kettering, Ohio

Together always has been a good periodical, but there has been a marked improvement in it since the 1964 General Conference. It has given increased coverage to the total interests of the church, including articles and news of Christian social relations.

Here at Christ Church, our official board believes that it is important for Tocether to go into every home. It is a budget item just as are our church-school papers. For the magazine to go into homes of comparatively inactive members is perhaps more important than for it to go into the homes of those who would subscribe on an individual basis.

'Insult to King Emmanuel'

LOUIS C. LIGHTHILL Little River, Kans.

There are some good things in the November, 1965, issue, but when I saw, on page 14, what was published about my Lord Jesus Christ, I boiled with indignation. I feel I must speak out in disapproval of such an insult to the King Emmanuel. I do not understand why a Christian publication would publish such a thing.

Disgusted by Art

MRS. BERTHA FRANK Waynesboro, Pa.

I have never written to any magazine before, but I am so disgusted that a Christian magazine like Together would publish The Church and the Arts: An Old Partnership Renewed [November, 1965, page 14]. This article is revolting to a Christian, and the picture by Paul Gauguin, no professed Christian, showing a supposed "yellow Christ" made me sick in my stomach. If we believe the Bible, Christ is made in God's own image, and so are we.

As for The Ten Commandments, "a study in sculpture by Clark B. Fitz-Gerald" [November, 1965, page 55], if you have nothing else to fill your pages with, why not make the magazine smaller?

Sculptural Art Degraded

EARL R. ABBETT, D.M.D. Portland, Oreg.

Glancing over the table of contents in the November, 1965, issue, I hoped to see under the item *The Ten Com-*

mandments a worthy exemplification.

What a disappointment! This pictorial degrades the art of sculpture, and as a portrayal of the Ten Commandments is too ridiculous for words.

'Lurid Pictures' Not Needed

MRS. HELEN WELLS Fairmount, Ind.

We do not need lurid pictures to teach our children the Ten Commandments. Goodness knows they get enough lurid stuff on television, in movies, and in books. Many of them, even the brightest in colleges, are pitifully ignorant of the Bible.

What we all need is to read the solemn words of Exodus 20:1-17, memorize them, let them soak in, and then live by them.

'Afflicted, Diseased'

MRS. ELIZABETH H. HAYNER Floral Park, N.Y.

Why those freakish-looking creatures illustrating the Ten Commandments? These odd looking "humans" seem to be afflicted with arthritis or some other debilitating disease which disfigures the whole anatomy.

He Would Like Reprints

DAVID M. ABERNATHY
Protestant Radio & Television Center
Atlanta, Ga.

The photo series in November, 1965, issue on the Ten Commandments by Clark B. Fitz-Gerald was superb. Are you planning to issue reprints of the photographs suitable for framing?

We're sorry to report to Mr. Abernathy and others who have made similar requests that there is no present plan to reprint these pictures.—Editors

This Mother Finds Answers

MRS. JACK WISE Tucson, Ariz.

Your article Are Colleges Destroying Our Students' Faith? [November, 1965, page 46] interested me for two reasons. I am a parent of two college-age children, and I am a college student myself, preparing to teach at high-school level. I feel that I am receiving firsthand answers to the questions the "worried mother" asked.

During four semesters, I have not heard any "shock theories," and I am finding important answers to questions I have sought for years. The students who have the advantage of religious background are finding answers, too, and they are learning to think profoundly about matters of faith and religion.

The college age is one of great curiosity, exploration, and trial and error. Many mistakes are made at this time, but as Professor Boozer said, faith is a

voluntary act and cannot be forced. Each individual must seek in his own way and through all exposures.

It is my conviction that a parent should not worry too much if he has laid early religious foundation for his children. By the time a student reaches college, he will be stable enough to meet the social pressures and "shocks" which may confront him.

Why No Surprise?

MRS. W. H. KELLEY Chattahoochee, Fla.

Your article A Declaration of Guilt, A Determination to Act [November, 1965, page 3] states that had the Los Angeles summer violence occurred "in a Southern county seat," few Americans would have been surprised.

Why wouldn't they? More property was destroyed, more crime committed, and more lives lost in Los Angeles than in all the highly publicized civil disturbances that have ever taken place in the entire South.

The South certainly is far from perfect. But I am weary of all the printer's ink that has been used to put the South in the worst possible light. I would be refreshed to read a big, black headline Most Southerners, Both Races, Law-Abiding, Respectable, followed by a write-up about all the people who are quietly observing the laws of our country, making an honest effort to get along with each other, and behaving in a civilized manner.

Caution to Watts Rebuilders

ROBERT B. PEASE, Executive Dir. Urban Redevelopment Authority Pittsburgh, Pa.

I read with a great deal of interest the November news article on Watts.

I also note that the Watts uprising apparently has caused some Methodist interest in Los Angeles, and this is healthy. I would hope, however, that the church would be willing to view the problems with an understanding of the value judgments of people living in Watts rather than from the typical middle-class attitude so prevalent in our church.

For example, one church spokesman said he hoped his church could organize to build housing in Watts. It might be wiser in the long run for the church to build housing in other locations for people who would like to leave Watts. I question whether the church should do anything that would tend to continue such a ghetto.

Responding to Challenges

MRS. MABEL BRENDEN Laurel, Mont.

I want to express my appreciation and admiration for the outstandingly fine article by Herman Will, Jr., Viet



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Nam: Realities and Questions in the November, 1965, issue [page 13].

The church must concern itself with the problems of the society it serves or lose its role of spiritual, ethical, and moral guidance.

The tragedy of the Russian revolution was the fact that the Christian church of Russia chose to align itself with a dead past and the perpetuation of age-old injustices. Had it been where it should have been, in the vanguard of the revolt against czaristic despotism, it might have mitigated or even eliminated much of the evil and hatreds engendered by that revolution.

It seems contradictory that we who profess a desire for the right of selfdetermination of people should have studiously aided in the avoidance of free elections in Viet Nam, elections faithfully promised in the Geneva Agreement. It is also a contradiction that we should be fighting against godless communism with napalm, gas, and bombs in defense of the religion of the Prince of peace and love.

I am heartened by Protestant, Jewish, and Catholic response to today's challenges. Such influence is cryingly needed!

Can Church Take Position?

FRANK T. VAUGHN Cazenovia, N.Y.

I am again disturbed that church officials are promoting positions clearly open to controversy by men of good faith. I note particularly the article by Herman Will, Jr., in the November, 1965, issue.

The Viet Nam problem troubles all of us, but the solution to it is not as black and white as the promoters of negotiation make it seem. And the rest of us certainly have a right to believe that the course now being taken is generally the best of admittedly poor alternatives. In doing this, we do not claim we do so in the name of the church. Neither do we need to be in defiance of it. I do not believe such issues are ones in which the church can take a position. It has neither the knowledge nor the current facts on which to base such a position. Nor is this the function of the church.

It would take pages to debate the issue with Mr. Will, with no clear decision, but I would like to ask him how he proposes to "assure" Taiwan some form of sclf-determination? South Viet Nam was assured by us of some form of self-determination, and it is the implementation of that assurance that he now objects to.

I am sure that Mr. Chamberlain went to Munich in good faith and negotiated a settlement. If he had not been so naïve, the world might have been spared much of the horror of World War II.

Face the Issue Now

DWIGHT W. HALL Buffalo Grove, Ill.

As a combat infantry veteran of World War II and a participant in the Korean conflict, I have reason to deplore war as much as does Herman Will. But there are times when it is necessary to face danger head on, thereby diminishing the chances of greater disaster, bred by real or imagined success of an aggressor with ideas of bigger things to come.

In a very real sense, those who favor facing the issue now may serve the long-range cause of peace better than those who would defer direct action and hope for a change in attitude of an adversary who is willing to bargain only when every other avenue is blocked.

'Right or Wrong'

W. L. McDONALD, Major, USAR Florence, Ala.

As a Methodist lay preacher, a reserve officer of the Army of the United States, and a veteran of two wars, I object to the article Viet Nam: Realities and Questions by Herman Will, Jr.

I think it is high time for all real Americans to unite behind our President in our stand against communism around the globe. Thank God I am an American -and for me it shall always be "my country, right or wrong."

Magazines Appreciated in Fiji

C. A. HATCHER Methodist Church in Fiji Suva, Fiji

Many of the Methodist people in America send us their old copies of TOGETHER, and we use them for distribution in schools, hospitals, homes, and other places. They are wonderful for this purpose.

Some have wondered why we do not write to each person to acknowledge each parcel of magazines we receive. This would be a very big job of correspondence when we missionaries are so busy. I would appreciate your publishing this general letter of thanks, to let your readers know that we are most grateful for their gifts of these magazines.

Together: On 'Edge'

MRS. PAMELA C. PURDY Amherst, Mass.

I had to drop a line of appreciation for the recent issues of Together. My husband is Methodist chaplain at the University of Massachusetts, and I am a graduate student in painting.

Theologically, artistically, and politically, this magazine is on the growing "edge"—where the church must always be if it is to be the church. I know you must be under severe criticism by some, so I had to write. Keep it up.



DOES HE KNOW THAT YOU ARE CONCERNED?

The soldier halfway around the world, or the family in your church that does not attend services, must be reminded that you are concerned. They must be kept informed, assured, have their faith strengthened. They would appreciate Together, and be spiritually renewed by it. Ask your pastor about sending Together to every member family of your church, whether they are at home, school, or halfway around the world.

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